The Unitarian REGISTER

March 1961 40 Cents

LIBRARY
MARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING

AN URGENT MESSAGE TO OUR CHURCHES: *from* Malcolm R. Sutherland, Jr.
HOPE FOR PROTESTANT UNION: *by* Duncan Howlett
UNCLE SAM'S IMAGE IN ASIA: *by* Stephen H. Fritchman
PREACHING IN THE EXISTENTIAL SITUATION: *by* Henry Nelson Wieman

The Unitarian REGISTER
Founded 1821 as The Christian Register

Volume 140 March 1961 Number 3

Open Forum 2

AN URGENT MESSAGE TO OUR CHURCHES:
From Malcolm R. Sutherland, Jr. . 3

HOPE FOR PROTESTANT UNION:
By Duncan Howlett 5

UNCLE SAM'S IMAGE IN ASIA:
By Stephen H. Fritchman . . . 8

PREACHING IN THE EXISTENTIAL SITUATION:
By Henry Nelson Wieman . . . 10

Editorials 13

Books and Ideas 14

THOUGHTS FOR MEDITATION:
Edited by Jacob Trapp 20

News of the Unitarian World . . . 21

ADVISORY COMMITTEE: Berkeley B. Blake, Santa Barbara, Calif.; W. Wallace Bush, Duxbury, Mass.; Dan Fenn, Jr., Lexington, Mass. (chairman); Robert H. Holmes, Bedford, Mass., Robert E. Jones, Braintree, Mass.; Edwin A. Lane, Merchantville, N. J.; Virgil E. Murdock, Westford, Mass.

EDITOR, Victor Bovee. Assistant to the Editor, Ann Wilson. News Editor, Robert B. Johnson. Poetry and Verse, Herbert Hitchen. Production and Design, Gobin Stair. Circulation Manager, Mary Browning.

Member, Associated Church Press.

The American Unitarian Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

Address all inquiries to *The Unitarian Register*, 25 Beacon Street, Boston 8, Mass.

CHANGE OF ADDRESS: Any change of address should be sent to *The Unitarian Register*, 25 Beacon Street, Boston 8, Mass., at least four weeks before the date of the issue with which it is to take effect. Include both old and new addresses.

THE UNITARIAN REGISTER: Published monthly, October through June, plus a Mid-Summer issue, by the Department of Publications, American Unitarian Association, 375 Broadway, Boston, Mass. Editorial and executive offices, 25 Beacon Street, Boston 8, Mass. Subscriptions, U. S. and possessions, and Canada, $4.00 a year, $7.00 two years, $10.00 three years; foreign, $5.00 in American money; single copies, 40 cents. Copyright 1961 by the American Unitarian Association, a co-operating member of the United Unitarian Appeal. All rights reserved. Printed by Beckler Press, Inc., Boston, Mass., U.S.A. Second-class postage paid at Boston, Mass.

Open Forum

BOOK ON COMMUNISM AND THE CHURCHES SEEN AS PERFORMING VALUABLE SERVICE

To the Register: Theodore Webb's editorial report from "the front line" of the ministry is scarcely recognizable. Of course, some of us clergymen have been, are being, and will continue to be called "communists" for advocating unpopular social positions. But is Webb suggesting that Ralph Roy in his admirable new book, *Communism and the Churches,* is writing fiction and that there were — and are — no actual communists in the churches, including the Unitarian denomination?

Ralph Roy has written a valuable book. I have seen uniformly favorable reviews except for publications of the extreme left — and right. The "front line" *Christian Century* magazine in an extraordinary review called Roy's volume "calm and careful" and "dispassionate, charitable, and incisive." Roy documents his conclusions that there indeed have been a few communists under the pews and in the pulpits of American churches. (If anything, he understates the degree of communist intrigue which existed within Unitarianism.) He calmly discusses the damage communists have done to legitimate social concern in church, denomination, and society.

Communism is a major external challenge to the United States, but today it is only a minor internal one. Yet there continue to be a few communists in our churches. As *The Christian Century* affirms, "cries of 'wolf, wolf!' will not be heard so often if we become able to recognize a wolf when we see and hear one and to discriminate among wolves and sheep and good shepherd dogs." Ralph Roy does this for us and has not "joined or become the unwitting dupe" of the 1960 McCarthyites (who have also damaged legitimate social concern in our midst). — HOMER A. JACK, *Scarsdale, N.Y.*

MEMBER FINDS REGISTER COVERAGE OF BOARD ACTION DISAPPOINTING

To the Register: I was not entirely happy with the *Register's* coverage in the December issue of the AUA board's action with regard to a small appropriation to the AUA Committee on World Responsibility. Four of the seven paragraphs devoted to the subject report the negative, or in any event querulous, views of members of the Board of Directors on the subject. There was no report whatsoever of any arguments in support, of which I, for one, remember making a rather vigorous one.

Some members of the board spoke with equal conviction of the importance of the program and its rather

(Continued on page 17)

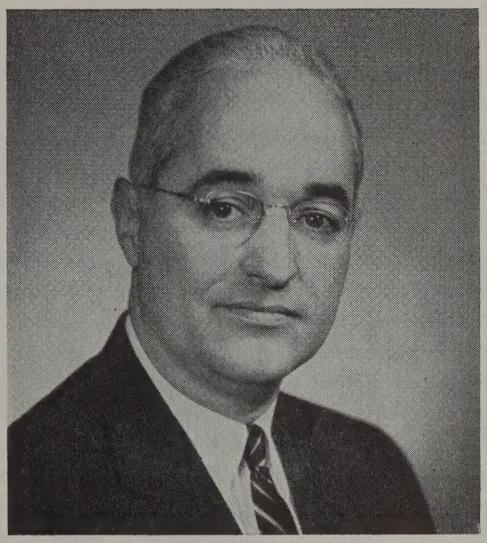
ERRATUM: Macau, incorrectly named as part of the Kingdom of Cambodia in the January Register, *is a Portuguese possession. The error, which appeared in the article "Teacher Adventurers" by Charles R. Joy, was made by the* Register *staff. We extend our apologies to Dr. Joy, the Unitarian Service Committee, and any atlas-readers who may have caught our mistake.*

AN URGENT MESSAGE TO OUR CHURCHES

An Open Letter

from Malcolm R. Sutherland, Jr.

President, Meadville Theological School, and Former Executive Vice-President of the American Unitarian Association



Within weeks Universalist and Unitarian churches will be united in a single association seeking to serve one another, enrich their corporate life, strengthen the cause of liberal religion in America, make a more effective witness to greater world understanding and the universal extension of human rights, and to offer to the unchurched of America a religion that does credit to their sensibilities, their sensitivities, and their sympathies.

But at the very moment when we are poised for promise, we are in danger of betraying our principles and failing to realize our goals. Consider the picture:

During recent months and even years, when consolidation of the two denominations seemed all but assured, our denomination has not stood still waiting for May 12, 1961, as the magic moment when our increased effectiveness would be achieved. Rather, our leaders, lay and clergy alike, have planned boldly and imaginatively, initiating some of the most hopeful new services and programs of the decade.

Committed to the principle that denominational growth should not be slowed nor the association's effort diminished while awaiting consolidation, the administration of the American Unitarian Association has responded to the demand of the denomination by moving forward into significant enterprises and experiments with vigor.

Extension services have been increased, ministerial recruitment has been stepped up, and building loans have been extended. Exciting adult programs have been issued by the Division of Education which, combined with the AUA Communications Center, is now prepared to interpret our tradition and our mission broadly and effectively. Further, for the first time in 135 years our denomination is prepared to move ahead on a major program of peace education and a program for college centers.

In order to provide this vigorous leadership demanded by our denomination and in order to take fullest advantage of the surge of interest in liberal religion and the momentum of growth characteristic of the last decade, the association, even in advance of consolidation with Universalists, launched its now well-advertised Unitarian Development Fund campaign and, combined with the annual United Unitarian Appeal, has sought to underwrite this exciting decade before us.

To take such a step in the face of all of the uncertainties of merger was not only a courageous and bold step, but also testified to the faith that our lay leadership has had in the generosity and support of an appreciative constituency in Unitarian churches across the land.

It takes no vision to launch a campaign for capital funds when denominational life is serene and its future clear. It takes no sacrifice to support such a campaign

when churches are not themselves in the midst of their own building expansion programs. But to support such an effort when the outlook is uncertain, and resources are already strained, takes the boldness which has marked our tradition.

Few signs have been more encouraging than the generosity of individuals, fellowships, and churches, already expressed as they have pledged themselves in nearly sacrificial terms to support our new enterprise. The one influence that can hold us back now is the lack of similar conviction reflected by those churches and among those individuals who have not yet stepped forward to be counted among the unquestioned supporters of our cause.

Can any of us begin to measure the promise to our denomination, and indeed to our land, in the establishment of commissions on "The Free Church in a Changing World," those six study commissions on the church and its leadership, theology and the frontiers of learning, education and liberal religion, religion and the arts, ethics and social action, and world religion and outreach begun a few months ago at the urging of President Greeley to initiate "a study in depth" of the very heart of our movement, what at its foundation we have to offer mankind and what the implications of contemporary scholarship are for that faith!

When we might have pleaded preoccupation with organizational detail and fiscal concerns, our AUA administration and Board of Directors brought us to the core of our concern and reminded us of the significance of the roots of our faith, the depth of our tradition, and the urgency for redefinition. Such challenging study must be supported!

But now, partly because of confusion, partly because of attention to local parish concerns, but partly, I fear, out of a lack of appreciation of the crisis we face as a denomination, some churches have moved into this spring — the second year of the Development Fund campaign — without having made a firm commitment to participate generously in that campaign while at the same time increasing their participation in the support of the annual budget of our denomination.

You will understand that I speak out of some intimate familiarity with the devoted labors of loyal Unitarians the nation over as represented by our United Unitarian Appeal board and campaign organization and the Development Fund Steering Committee and its organization. I am at least well enough informed to recognize that some churches are indeed confused as to what is expected of them at this particular time. Despite the best plans and in an effort to be flexible and to co-operate with local fund raising problems, some of our churches may have been left in doubt as to their responsibility here. But such misunderstandings can be cleared up by seeking the counsel and advice of your UDF-UUA representatives in the campaign organization.

The question is not whether some individuals are dissatisfied with details of the campaign's procedure or impatient that the new program has not been launched more rapidly. The question now is whether all Unitarian churches and individuals are behind this movement and in support of its announced goals and intentions. Do we trust one another and have sufficient faith in the cause itself to be willing to pursue our dissatisfactions and our concerns in the most hopeful way that they can be remedied and furthered by making certain that none of this program will fail because of lack of sufficient funds?

This is a matter, however, which must be faced at once; not next fall, but now. *The crisis immediately before us can be expressed in these figures:*

Between now and the end of April of this year, we must collectively provide $500,000 more for the current denominational budget and $250,000 for this second year's payment on commitments toward the Unitarian Development Fund.

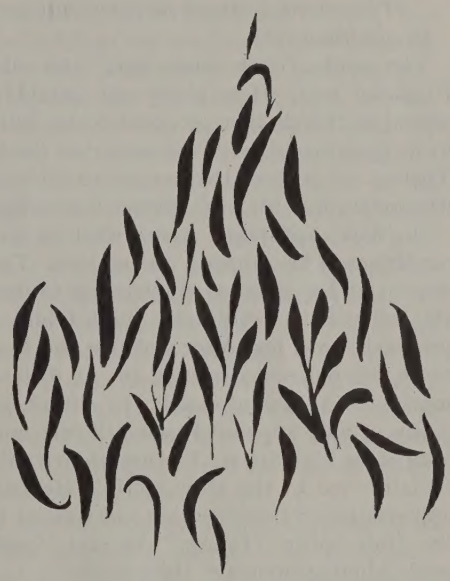
This is a plea, you see, that every Unitarian fellowship and church that has not yet done so review its own financial picture; make a major, significant effort to support institutionally what so many loyal Unitarian individuals and societies have already been willing to do; and make clear within weeks to the campaign organization the full extent of its intended commitment.

Our consolidation with Universalists is the most complete consolidation of two denominations yet considered by any major denominations. As such, this experiment will be watched by those outside the denomination just as surely as it is being cherished by those within in order to measure the increased vigor, effectiveness, and influence such a consolidation achieves. Those who watch will be disheartened, if not demoralized, if our consolidation does not issue in a greatly enhanced performance, a stronger and more effective voice for religious freedom and individual religious growth, and a more vigorous ethical witness. To enter this new decade without the funds to fulfil this promise is inconceivable; the urgency of this matter, clear.

This is a plea to rise above the ambiguities that a combined annual appeal and capital funds campaign may have caused and to match by your loyalty and generosity the courage of our denominational leadership, the majesty of our past, and the challenge of this present hour.

HOPE FOR PROTESTANT UNION

Analysis of a controversial proposal



by Duncan Howlett

Dr. Duncan Howlett, minister of All Souls' Church in Washington, D. C., long has been active in denominational affairs. Recently he was appointed chairman of the "Free Church in a Changing World" study commission on The Church and Its Leadership.

On the first Sunday in December, 1960, Dr. Eugene Carson Blake, the Stated Clerk of the United Presbyterian Church, delivered a sermon at the opening of the Fifth General Assembly of the National Council of the Churches of Christ in America. Although the sermon was not an official part of the conference, it created a far greater stir than anything the General Assembly said or did. In the course of his remarks, Dr. Blake said:

> *"Led, I pray, by the Holy Spirit, I propose to the Protestant Episcopal Church that it, together with the United Presbyterian Church in the United States of America, invite the Methodist Church and the United Church of Christ [the Congregationalists, etc.] to form with us a plan of church union, both catholic and reformed, on the basis of the principles I shall later in this sermon suggest. Any other churches which find that they can accept both the principles and plan would also be warmly invited to unite with us."*

Personally, I welcome a proposal for further union among the Protestant churches. There are too many churches now, and too little difference between them.

You will of course realize that it is wholly gratuitous of me to say this. You and I are not included in this invitation. Presumably neither those who will issue it nor those to whom it will be addressed will care how the Unitarians receive it. But it affects us, nevertheless, because we too are Protestants. At least, we always have been. It affects us as church people.

The proposal is made upon several conditions, clearly stated by Dr. Blake. Two of them are particularly noteworthy. First:

> *"The reunited church must find a way to include within its catholicity (and because of it) a wide diversity of theological formulation of the faith, and a variety of worship and liturgy. . . ."* [Dr. Blake goes on to condemn *"over-reliance on credal formulas,"* and concludes,] *"The united church must avoid that kind of legalistic formulation of doctrine, which, on the ground of expressing unity of faith, in fact produces a sterile uniformity which breeds alternately neglect and schism."*

I wonder if he heard a cheer go up from the Unitarians at these words, for they were ours before they were

his. Providing for wide creedal diversity always has been the theme of Unitarian thought and practice. Protestantism began de-emphasizing the creeds in the early twentieth century, but recently neo-orthodoxy has led in the rejection of the new tolerance. It is heartening to hear such words spoken again and from the center of the Protestant movement.

A second condition stated by Dr. Blake for the reuniting of Protestant churches is:

"The reunited church must be truly democratic in its government."

The words, "truly democratic," also echo sweetly in Unitarian ears. How gladly we should join a great reuniting church that proposed to be truly democratic in its government, with the accent on the word "truly." There is no goal we have sought to achieve in our own denominational life with greater fixity of purpose.

Dr. Blake apparently means what he says in the two conditions of his proposal quoted here. Throughout his sermon he has interlarded references to the Holy Spirit. He believes the Holy Spirit guided him to make the proposal in the first place and that the Holy Spirit will rouse the separate churches out of their complacency, moving them toward union. In church government a group of duly appointed men will rule under the guidance of the Holy Spirit. The new church will reformulate its faith "led by the Holy Spirit." He calls for greater appreciation of the liberating and creative inspiration of the Holy Spirit. "Liturgy," he says, "ought not to be made binding upon the Holy Spirit."

People understand the nature of the Holy Spirit differently. But do not be misled by mere words. The "Holy Spirit" is a theological concept, but the reality it refers to need not be conceived in theological terms. For myself, I do not find it uncongenial to do so, provided it is clear that I understand the term generally, not as the third person of the trinity, and in no sense anthropomorphically. The words "Holy Spirit" designate in theological language that aspect of human nature where choice is made.

For practical purposes, the important principle in organizing a church is the opportunity for free exercise of conscience or concern or love or the guidance of the Holy Spirit. Once the opportunity is guaranteed, once we are free to choose, we may explain how the choosing comes about in whatever language we wish — theological or non-theological.

Because he advocates creedal diversity and true democracy, I welcome Dr. Blake's proposal. But he sets up five other conditions which I have not yet mentioned. There are two groups: one derived from what he calls the "catholic tradition," the other from the "reformation tradition." I already have noted two of the latter. With them he includes *acceptance of the principle of continuing reformation* and *achievement of a sense of fellowship among all the ministers,* both of which I would heartily indorse.

By the "catholic tradition," on the other hand, he means recognizing the authority of the church's ancient traditions. Three conditions of membership are included:

1. "The reunited church must have visible and historical continuity with the Church of all ages, before and after the Reformation. . . .

2. "The reunited church must clearly confess the historic trinitarian faith, received from the Apostles and set forth in the Apostles' and Nicene Creeds. . . .

3. "The reunited church must administer the two sacraments instituted by Christ, the Lord's Supper (or Holy Communion. . . .) and Baptism. These must be understood truly as means of grace, by which God's grace and presence are made available to his people. . . . not merely a symbolic memorial."

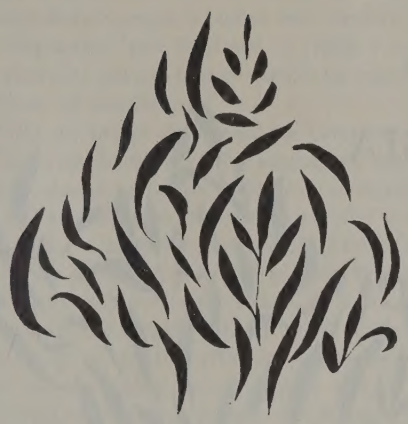
Although he gives no reasons why these particular conditions must be met, except that they are beliefs and practices that already prevail in the churches of the catholic tradition, their meaning is perfectly clear. To include churches of the "catholic" tradition in his reunited church, Dr. Blake apparently would introduce into several of the Protestant churches an ecclesiasticism which heretofore, except for the Episcopal Church, they largely have lacked. He says:

"The reformation churches have traditionally found their authority for faith and life in the Scriptures alone. So long as the wording sola scriptura *is required, no bridge can be made between catholic and evangelical. But it is now clear in ecumenical conversations that Protestants generally have come to recognize the right place of tradition. . . ."*

A rough translation of this passage, if I catch its meaning in context, might read: "The reunited church recognizes the value of ordering its current beliefs and practices in accordance with those hallowed by ancient usage and long since decreed by the church to be binding. Churches unwilling to have certain of their beliefs and practices ordered by the church need not apply for membership."

Most of us agree with Dr. Blake that the Reformation replaced the authority of the Roman Catholic Church with the authority of the Holy Scriptures. Four hundred years ago this seemed a perfectly logical transition, and the Bible was accepted by everyone as the revealed Word of God. Dr. Blake apparently now wants to revert to the older catholic principle. He is willing to judge tradition by the Scriptures, but he would give the church the authority to say how the Scriptures are to be understood.

In short, Dr. Blake is saying that the Protestant churches now admit an effective church cannot be based solely on the authority of the Scriptures, which were never designed for such a purpose. When the early church made this discovery, the authoritarian Roman Catholic Church of the late Roman Empire came into being. Scripture, for the Roman church, came to mean what the church understood it to mean; it still does.



There was no other way to settle the theological disputes that wracked the early church. Now Protestantism, after some four hundred fifty years of theological turmoil, apparently proposes to follow the example of Rome and give to a great ecclesiastical structure the resolution of these questions. Dr. Blake has summoned Protestantism to retreat.

You will recall that I began by commending the Blake proposal, and you well may be wondering now whether you read me correctly and whether I am prepared to join in the retreat for which he has called. Most assuredly I am not. The difficulty is that we have here two proposals which are inconsistent with each other. On the one hand, we have a church democratically governed without creedal barriers, within which the Holy Spirit may freely manifest itself. On the other, we have a church with a fixed formulation of belief, within which "tradition" will decree the limits of thought and practice.

Dr. Blake has taken the Trojan horse of independent thought and set it in the middle of his ecclesiastically centered structure. A truly democratic church would express the will of the people that belonged to it. Its councils might decide to vote out an old tradition and vote in a new one.

A truly democratic body, whether a church or any other institution, is very dangerous. It poses a serious threat to all traditions, especially those that have outlived their time and no longer serve any useful purpose. A truly democratic church might easily decide that the last light shed upon men from heaven did not come at the Council of Nicea, 1635 years ago. It might even take at their face value Dr. Blake's own words: "God. . . . can reveal himself and his will more fully through the Holy Scriptures," and conclude that the Bible makes no provision whatever for the kind of church he proposes.

I wonder if Dr. Blake ever has considered the anomaly of setting up a church "guided," as he says, "by the Holy Spirit," but within which there are sharp restrictions as to what the Holy Spirit can guide men to say and do. To draw together a church with limitations set upon it by tradition is, in effect, to say to the Holy Spirit: "Now You understand that in this church (which we are organizing through Your guidance) there are certain limitations under which You will have to work. While we recognize Your guidance, we wish to make it clear at the outset, in order that there may be no misunderstanding, that You acknowledge these uniting churches to be Christ's. You acknowledge that Jesus Christ is Lord, You accept the Bible as the Word of God, You concede that Jesus Christ has established one universal Church in all ages and in all places. You agree that our sacraments of baptism and the Lord's Supper are not mere symbolic memorials, but the 'means of grace by which God's grace and presence are made available to his people,' and You accept the historic faith of the Church as set forth in the Apostles' and Nicene Creeds.

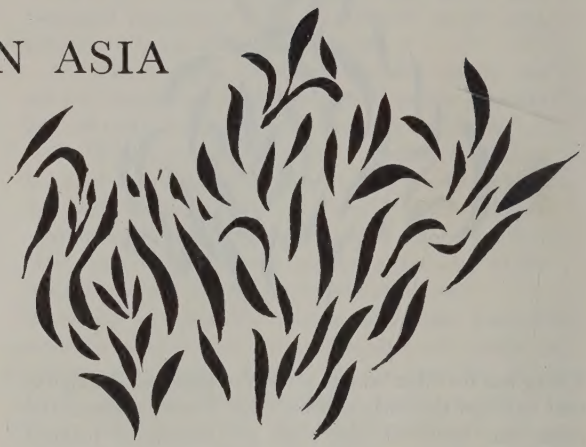
"You must understand that any manifestation of Your presence which is contrary to these tenets will not be recognized. Any person who thinks himself guided by the Holy Spirit, yet who holds views contrary to the foregoing, will be branded an imposter, a heretic, an unbeliever, and cast out. In our church it will be taken for granted that You spoke once and for all on these matters at Nicea and no reconsideration of the question will be tolerated. This long has been our basis of union, and we are powerless to change it now."

But suppose the Holy Spirit doesn't want to be so confined. Such a suggestion would, I am sure, seem both ridiculous and impertinent to Dr. Blake, possibly even blasphemous. But it is he who raised the question, not I. He has said that the guidance of the Holy Spirit is to be relied upon in creating his new church. I agree. I am asking Dr. Blake his reasons for circumscribing in advance the limits within which he will permit so august a Presence to do its work. I am asking him if there is not a fundamental inconsistency at the root of his proposal. I am asking whether in his heart he really wants the Reformation to go ahead, or whether he wants it to revert to a pattern fifteen centuries old.

We probably shall not be given the chance to join this great new church, you and I. We may point out the inconsistencies we see in the plan and hope earnestly that true democrary may be established within it. But speaking realistically we cannot expect that the member churches will give up the confessional position which has been a part of Christianity since the beginning. We can, however, rejoice that the denominational barriers are dropping in Protestantism, that the churches are increasingly recognizing their common concerns and working together in the achievement of their common goals.

Meanwhile, let us continue to conduct as best we may a church in which the Holy Spirit is free, where the voice of the prophet, the innovator, the rebel, and the searching, questioning mind is heart. The day may come when Protestantism will adopt Dr. Blake's proposal for the lessening of creedalism, which we have advocated from the beginning.

UNCLE SAM'S IMAGE IN ASIA



Can we prevent it from fading?

by Stephen H. Fritchman

The Rev. Stephen H. Fritchman is minister of the First Unitarian Church in Los Angeles, California. A former editor of the Register, *he is now a contributor whose most recent article, "The Myth about Labor," appeared in May, 1960.*

I was in Japan last August, soon after the demonstrations against renewal of the United States-Japan Security Pact, attending the Sixth World Conference Against Atomic and Hydrogen Bombs. I met with twenty thousand Japanese in Hibia Park at the end of a peace march that required three months and involved twenty million of Japan's ninety million people. The marchers welcomed me as a plain, unofficial American who spoke of peace and friendship. With Alexander Bulgakov of the Soviet Union, Lui Ning I of China, and Oginga Odinga of Kenya, I stood and clasped hands before this vast throng in Tokyo. I never felt more than on that night the force of the words of the eighteenth century French historian, Jules Michelet: "Man is re-creating himself."

It is so, now, in the mid-twentieth century; the forces of fear and reaction are vastly outnumbered. Certainly, millions still live under colonial bondage and on the edge of daily starvation, but they see victories being won in Africa, Latin America, and Asia. The American people often have contributed to the confidence of oppressed peoples. We as Americans should take pride in our revolutionary past and reaffirm its validity before those who have their revolutions still before them. We know that mankind is one and that there is no escape from the logic which says: Unite in seeking freedom for all people — and do it now. The alternative is extinction of every dream of the ages for the parliament of man.

Dr. Harrison Brown of California Institute of Technology, after several years of research for the Fund of the Republic, made some fearful predictions in a recently published booklet, *Community of Fear.* He said that if we allowed ourselves to start a thermonuclear war now, hundreds of millions would die and the remnants of mankind that survived would have to live under the surface of the earth, a new society of moles, for decades to come. This is not Jonah speaking the will of an outraged Jehovah. It is a California scientist, in the age of cybernetics and the guided missile, reporting on man's possible fate.

Fear of such predictions has bred a variety of reactions, including the political terrorism which has occurred in Japan. Terrorism there exploded in the assassination of Socialist leader Inejiro Asanuma by a young right-wing Japanese agitator. The savage murder and the demonstrations afterward have had repercussions around the world. Asanuma was an advocate of closer relations with China and other Asian nations, and his party is well represented in the Japanese government. At the August Conference Against Atomic and Hydrogen Bombs Lui Ning I, head of the Chinese delegation, quoted Asanuma as saying, "U.S. imperialism is the common enemy of the people of China and Japan."

Such a statement is not just one more attack on American foreign and economic policy which we can brush aside. We must take a long, hard look at the image of Uncle Sam as it appears to millions of Asian eyes today. To fail to do so is to worsen our relations with the rest of the world to the point of incredible disaster.

I spent thirteen days in Japan last August. I listened to scores of speeches by men and women from thirty-one countries (Asian, African, European, Latin American, and North American). I held many personal conversations with people in all classes of Japanese society — figures in business, professional, political, and trade union circles. I am deeply disturbed about the image of

Uncle Sam I saw there. It is one of unpopularity, inconsistent with the historic image of an Uncle Sam who cares about people's rights and welfare, who symbolizes democracy and freedom. I think I am right in saying that the image I saw would be rejected swiftly by millions of Americans.

It is not an image concocted by Communist malevolence or Asian hostility. The sooner we learn that all problems cannot be swept under our national rug with an anti-Communism broom, the sooner the world will be a safer place for us and our children. Many times in the past America has been guilty of playing the ostrich. We are making the same mistake today. It is poor patriotism not to face up to national policies which distort America's historic image as the friend of the oppressed.

Many of our allies are trying to tell us the truth about Uncle Sam's fading image. For example, in Britain Sir Philip Noel-Baker, the 1960 winner of the Nobel Peace Prize, sent our Tokyo Conference a statement which began:

> *"Disarmament is incomparably the most important question in the world today. The arms race, the race in weapons of mass destruction and instantaneous delivery must be halted. These new and terrible weapons must be abolished."*

It was clear to me in Tokyo that the Canadians, the French, the British, the Yugoslavs, the Australians, and many others were trying desperately to tell us that time is running out, that thoroughgoing disarmament by the atomic powers must be speeded.

Although such words from our allies were enlightening, I gave especially close attention to the Japanese speakers at the conference, for it is in Asia that Uncle Sam's image is suffering so much damage. If we want present economic and political problems solved for ourselves and the rest of the world, without the finality of the grave short-cutting the process, we Americans must listen to our Asian friends with respect. There is housecleaning to be done everywhere, but Americans have their own house to set in order. There are plenty of stupidities, and worse, committed in other lands by other governments, but it is infantilism of a criminal order for us to think that recriminations by Americans in America are an adequate substitute for thought and action at this point in history.

Akira Kazami, M.P. of the Japanese Socialist party, said to us:

> *"The new U.S.-Japan Security Treaty demands Japan's cooperation with the U.S. in American strategy in the Far East. The region of the Far East is understood in the treaty to include even the territory of the Peoples' Republic of China and the Soviet Union. It supposes Asia is an enemy. But Japan is a member country of Asia. There is no other way for Japan than to join hands with Asian countries."*

I wish I could communicate the impressive force of the twenty million Japanese peace marchers. They were resolute in expressing their insistence that the terms of the post-war Japanese constitution be enforced by the Ikedo government, that denuclearization be pursued immediately, that American forces be withdrawn, that the United States Seventh Fleet retire from the harbor of Kobe. They demanded vigorously that no U-2 "black jets" be based on Japanese soil. Women's groups marched past the United States Itatsuke air base on Kyushu and insisted that inspection of the base be permitted to the Japanese.

While a great deal of emphasis was placed upon the imperialist actions of the United States, many delegates to the Tokyo conference reiterated that the fight for peace is in the interest of all. It is not simply a question of the cold war and of ideologies in combat. The old world order is going; youth, in Korea, Turkey, Japan, Cuba, Kenya, and many other lands, are demanding steps toward disarmament. People from neutral nations made it clear that we cannot leave matters to the two colossi of the United States and the Soviet Union. All peoples must work continuously and vigorously for new policies.

Coexistence, according to the participants in the Bandung conference a few years ago, means the right of countries to have economies of their own choosing. Uncle Sam's image will deteriorate even more if we cannot realize that working for peace must include new social and political attitudes on our part toward other nations of the world.

I returned from Japan freshly impressed with one fact. Cecil Rhodes is dead; Disraeli is dead; Queen Victoria is dead. King Leopold is dead; Theodore Roosevelt is dead; nineteenth century imperialism is no longer a viable alternative for this century. American realism must include recognition of two factors: first, that the kind of nuclear war which is now possible is our greatest danger today; and second, that an inflexible effort to maintain nineteenth century capitalism is also enormously dangerous. A traveler to Asia discovers the people are not anti-American. Far from it. They are simply anti-American capitalist. Can we possibly share this basic discovery with one hundred sixty million fellow Americans? I heard Dr. Harold Taylor, former president of Sarah Lawrence College, say this in Boston in May, 1960, on his return from Indonesia. I learned it in Tokyo in August. We cannot alter the anti-capitalist attitude immediately, of course, but we must start now to make changes in our relations with Asia. We must assure the people who live in Indonesia on $200-a-year average income that we Americans living on a $2200-a-year average income recognize the inequity of the situation and propose to work immediately on changing it.

Unless we show such signs of grace and sanity, we may find millions of starving and desperate people willing to risk a nuclear war. Let me state it very plainly: to achieve disarmament we have a job to do now, not only of ending tests, but also of withdrawing from places in the world where we are not welcome.

Peace and friendship demand evidence on our part that we can and will curb those who insist upon economic expansion into other countries for raw materials, markets, or a dumping spot for our surplus. Making fortunes for Americans in lands of appalling human misery and on the brink of an atomic hell is something the peoples of the world simply cannot understand or sanction. If some in seats of power in industry and government have forgotten the American priority of social justice and survival, it is for us to speak out. I think Walt Whitman and Henry David Thoreau would bear me out.

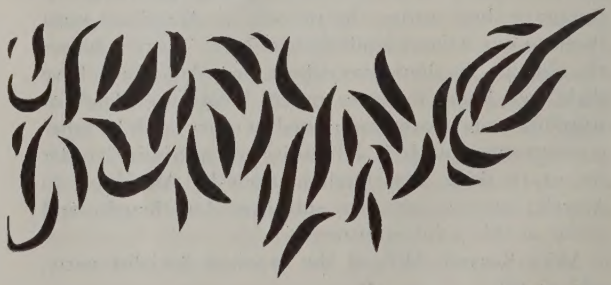
Missiles cannot create; they only destroy. I am not interested in the esoteric theory that we Americans can make the world obey us by waging a germ or chemical war that will save the productive plant of capitalism and just kill the people. We do not have to plan for the extermination of the race in order to preserve our factories and farms. We Americans have been guides and friends of mankind. We have been loved around the world for Horace Mann and Abraham Lincoln, for Jane Addams and Charles Steinmetz of Schenectady. There are millions of Americans who can work for nuclear disarmament, for steps toward a sane economy, for a new friendship with the peoples of the world.

Tens of millions still are living under colonial bondage. Hundreds of millions live under conditions that are preposterous in a technological age. We do not have to be told this by Nikita Khrushchev or Chou En Lai. Our own American scientists and economists know it well. Walter Lippmann has said it very clearly; he has called for reforms in the United Nations. But it is not Walter Lippmann who will make us sleep more safely and escape the missiles' red glare. It will be the insistence of hundreds of thousands of Americans on your street and mine, speaking, writing, and acting for thoroughly possible goals like ending the arms race, ending tests of nuclear weapons, and aiding underdeveloped countries. We must learn, after years of apathy and self-indulgence, to get out and work for viable solutions that are well within the grasp of living statesmen.

Theodore Parker once said, "It is amazing how much good a single man can do." Do we still believe it? Americans are made of flesh and soul. We are not mechanical men, not Univacs. We are human beings who think and work, love and plan. We are no different from those in other lands who insist upon a life free from fall-out, fear, and the ignominy of poverty. No crusade in recorded history equals the one that we can undertake now to redeem the earth for man — for man erect and alive.

PREACHING IN THE EXISTENTIAL SITUATION

Creative interchange and values



by Henry Nelson Wieman

Dr. Henry Nelson Wieman taught the philosophy of religion at the University of Chicago Divinity School from 1927 to 1947. He is now in the Department of Philosophy at Southern Illinois University in Carbondale, Illinois.

The word "preaching" is used here in a special sense. It may occur in a pulpit but not necessarily. It may occur in any existential situation. What I have called an existential situation is a type of interaction including three specific elements: first, the total expressiveness of bodily presence and personality of the speaker; second, the total responsiveness of bodily presence and personality of listener or listeners; third, the events leading up to the present out of which arise alternative possibilities, weighted with fateful consequences and demanding decision to choose one or another. Refusal to choose is one of the fateful consequences. Western civilization today (as embodied in its individual representatives) is

in an existential situation, whether or not we are aware of it.

Preaching is speech which exposes and interprets the existential situation, *communicating an awareness of the good and evil involved in the alternative courses of action calling for decision.* If preaching is religious, the good and evil brought to awareness are more deep-laid and far-reaching than in ordinary discourse. "Deep-laid" values underlie and sustain a great number of other values, down to the level of basic creativity which creates and sustains human existence itself.

In effective preaching the viewpoint of each participant is communicated to the others and integrated into their perspectives. Such communication goes on from person to person and group to group until a more comprehensive vision of the situation and its possibilities is developed. A comprehensive vision will have both positive and negative components. A negative component is a view which, though integrated into the comprehensive vision, is held to be in error concerning fact or value or both. Mistaken views must be included in the total vision so that the points of view of those who are in error can be understood and mistaken ideas corrected. The correction of error is the chief way to attain a more profound and comprehensive truth.

The most important goal of preaching is not to communicate information, evidence, ideals, or reason in any of its many forms. All these are necessary ingredients and tools, but they are only instrumental to the end of preaching. Its real goal is to communicate a compelling sense of the good and evil involved in the alternative courses of action.

With the foregoing understanding, I make the claim that nothing going on in human life is more vital than preaching. This is so for two reasons:

The sense of good and evil determines the course of human conduct. No one will seek knowledge, retain it, or use it unless he is motivated by some sense of good and evil. No one will acquire techniques, use them, or exercise his power of control unless motivated by the sense of good and evil. Underlying, controlling, and directing everything human beings do is motivation. What motivates seeking may not be good, and what motivates avoidance or attack may not be evil. Nevertheless there must be motivation, and motivation is here equated with the *sense* of good and evil, no matter how mistaken this sense may be.

When human life is viewed in terms of the sense of good and evil, three questions reach down to the level where man's fate is determined: How deep-laid and comprehensive are the values we discern? How completely are we committed to them? How correctly do we judge them? When preaching is true to its vocation, it seeks to answer these three questions by exposing the values that underlie all others. It attempts to induce commitment of the total self to underlying values and to distinguish the true and false in all assertions about them. When preaching does this it becomes life-saving and life-sustaining, whether it takes place in the pulpit or in the home, in serious group discussion or in the legislature, in the appeal of the supreme executive to the people, or by two friends engaged in conversation about the ways of life.

A second reason for giving a sovereign place to preaching in the conduct of human life is that *preaching is deeply involved in the ontology of human existence.* I have deliberately used the technical term "ontology," partly because it is so much in vogue in contemporary theological circles and partly because I strongly disagree with the use now being made of the word.

Ontology refers to what underlies, creates, and sustains the values of human existence. Often it is claimed that human existence depends upon cosmic existence, and cosmic existence is merely one selection from the totality of all being. In a sense all this is true. But then we are told that religious faith directs us to the totality of all being (sometimes called being itself or the power of being). Being, in this sense, cannot be identified with any distinguishable kind of being, because it includes and transcends infinitely every distinguishable kind of being. What cannot be identified with any distinguishable kind of being is absolutely unknowable, because to know anything is to distinguish it from what it is not. This is the dominant theological teaching at the present moment. According to this teaching, religion is concerned with being when this means not only the unknown, but also the unknowable. The unknowable is glorified by such references as "ultimate," "infinite," "eternal," and "mystery viewed with awe, reverence and wonder."

If we turn away from this mystery-mongering, we find the ontology of human existence *is* knowable (although we may prefer not to use the word "ontology" because of the meanings attached to it). What creates and sustains the human level of existence is the communication of basic values. Through speech, combined with total expressiveness of bodily presence and behavior, distinctively human values are communicated to the infant and child. Such communication progresses until the developing individual can live with other human beings in sufficient mutual trust and support to develop and express his own individuality. Then he should be able to discern the vicious evil, as well as the constructive propensities, in others and in himself. When the communication of values does not occur and the developing child does not integrate the sense of good and evil into his own unique individuality, he becomes mentally ill and in extreme cases must be excluded from human society.

The infant is not born with the sense of values enabling him to live at the human level. He acquires them by the sort of preaching we have been discussing, carried on with his mother and other intimate associates. The infant or child is always in an existential situation,

in the sense that future life is at stake for good and evil and that basic motivations of his personality are in the process of creation.

In later life the function of preaching in the existential situation must be institutionalized. After elementary values are acquired in infancy and childhood, most learning in daily life shifts from basic values to instrumental values: acquiring skills and information, or gaining relaxation and diversion. Preaching is needed to revive, deepen, and extend basic values. Ordinarily in adult life a special institution for such preaching must be provided.

Preaching must be continued throughout the adult years because the human level is incompletely and insecurely attained. Man is in the process of being created. He is always in danger of destroying himself by the misuse of his own power, because he has not acquired in sufficient depth and stability the sense of good and evil which he must have to be securely human. His greatest need is to deepen, widen, and rectify his sense of the goals he is seeking and the outcomes he wishes to avoid. Adults also need preaching to quicken the recognition of values already known but grown dim through preoccupation with other matters. The church is the institution designed to do this; preaching, in the sense defined, is an essential part of the church.

Now we come to the question: what is the basic value sustaining the human level of existence? If our analysis has been correct, the basic value is a kind of interchange between individuals. In such interchange, one person first becomes aware of what motivates the other person at his deeper levels, and then integrates into his own unique individuality the values which motivate and sustain the other person. The first person does not necessarily approve the motivating sense of good and evil found in the other, but he does understand how and why the other is motivated.

Such interchange is not a method; it is a consummation. It is the creativity of the existential situation and of ontology in the sense we have used the word here. Thus we respond to one another with recognition of the deep subjectivity in every person which distinguishes the human being from other animals. Only in this way can we have mutual trust, support, and understanding to express ourselves freely in the uniqueness of the total, uninhibited self. Our expression is never complete and perfect, but we become fully human to the degree we approximate it.

Creativity, operating through the kind of interchange just described, transforms man (as he cannot transform himself) to expand and deepen his motivating values. Such creativity is identical with preaching in the existential situation. When it goes on long enough between people sufficiently diverse in what they experience as good and evil, a vision of good and evil grows. In this way the appreciation of what is good and the distinguishing of what is evil can expand indefinitely.

Human beings are so constituted that they will not tolerate confinement to any limited range of good and evil. (In fact, great religious leaders and thinkers have imaginatively stormed the heights of heaven, the depths of hell, and the abysms of time to expand the range.) Striving after greater values leads to self-destruction when an ideal is made supreme. When the ideal is held to be highest, we refuse to submit it to creative interchange with people holding opposing ideals. Blocking the interchange of visions means we do not expand the range of what each can appreciate as good and distinguish as evil. Then the conflict between people holding opposing ideals leads to destruction, by war or economic deprivation or in other of the many ways in which men deprive one another of the mutual support required for human existence.

To make creative interchange supreme requires subordination of the ideal. Creativity is not an ideal; it is an actuality. The ideal becomes obstructive to the actuality when it prescribes the outcome of the interchange with those having opposing ideals. On the other hand, the ideal promotes creativity when it prescribes the conditions required for most effective operation of the interchange. Ideals are indispensable, but their proper place and function is to serve the actuality of the interchange.

Preaching reaches the summit of attainment when it merges with basic creativity, communicating to others a commitment to creative interchange. Thus preaching becomes the medium through which a divine creativity operates to sustain the human level of existence, save it from self-destruction, and bring it to the best that human life can ever attain. This is the high vocation of the preacher.

Editorials

Opinions expressed are those of individual editorial writers

(The author of this editorial has asked for an opportunity to challenge some of the elements in the position taken by the author of the January editorial.)

One of the distressing phenomena of modern life is the loneliness of the political middle. Extreme right wing and extreme left wing invariably claim a monopoly of virtue and truth. Black challenges white and there is no other color or shade in the spectrum. No other shade, that is to say, except in that band of the political spectrum where the vast majority finds itself, including those who bear political responsibility.

The liberal, if he attaches any meaning to his ideology, wages an incessant battle against the enemies of truth, of reason, and of reasonableness at both extremes. But sometimes the enemy creeps under the tent unawares. In a recent editorial in this space, liberal religion was inferentially indentified with enmity to American foreign policy. I do not see why this should stand unchallenged as though it represented a denominational position.

For some years State Department officers found themselves on the defensive against vicious and unprincipled attacks from the extreme right wing, according to whose myths American policies were in the hands of "traitors." Conformity to this kind of fanaticism required that, for example, the Chinese revolution always be described as an American "sell-out." American diplomats were "pink." Above all, the myth required that the policy process be seen as a "conspiracy." This set of dogmas came to be summed up by the word "McCarthyism." I imagine the author of January's editorial and I are as one in our repugnance for such an affront to both reason and decency.

But in his rightful indignation about McCarthyism, that author runs the danger of borrowing the same techniques of discourse: the use of the devil-and-conspiracy theory of politics and the peek-a-boo fact designed not to enlighten but to frighten, to stampede, and to prejudice. For in the January editorial, the history of the last fifteen years is revised to suit the premises of the argument. For example: "the spectre of communism was raised . . . first, the people were conditioned to hate it . . ." This is said as though there were no prior history covering the long and complex period of 1917-1945 to explain the Western postwar reaction. Then facts are manipulated outside their historical context in a way likely to arouse emotions among the uninformed and create mistrust: "Is it not a fact frankly admitted by the State Department and the Pentagon that the United States government has been interested in encircling Russia?" Not a word about the relationship between Western disarmament in 1945-6 and Soviet resumption of a hard line in 1946-7, or of Greece and the Berlin Blockade, or of Korea, or of the strategies appropriate to a defensive posture on the periphery.

New fears are darkly raised of an unnamed conspiracy or sell-out: "Does Mr. Ralph Lord Roy explain the facts concerning the Korean War . . .?" or "putting the Seventh Fleet in the Taiwan Straits without UN sanction and calling for armed intervention before a UN team could report?" Nothing about the report to the UN from the Indian chairman of a neutral UN commission in June, 1950, or the fact that the "call for intervention" was by the UN Security Council after receipt of that report, or of the lack of constitutional authority in the UN over any nation's naval dispositions.

In this kind of debate, theories about history tend to become absolute articles of faith. Questionable or arguable facts are offered without qualification as premises for the case. And the focus on personal motives forces the argument away from issues, where it rightly belongs. In the January editorial, government in these free United States, changed every four years by the wish of the sovereign electorate and guided continuously by the wishes of the freely elected representatives of all the people, is dismissed contemptuously with such phrases as "agency of self-serving people" and "monarchs of power," as if these words could, any more than Senator McCarthy's, eradicate the truths about our form of government, which is not perfect but surely deserves better from responsible voices in our society.

Let me be perfectly clear. I respect the editorialist's right to any views he may hold as to how the Cold War started, who attacked whom in Korea, whom Dean Acheson was protecting against whom when he drafted the Seventh Fleet's orders, why Western bases "encircle" the Soviet Union, or what national actions are proper or improper under the UN charter. I would be delighted to debate these issues with him. I particularly sympathize with him in the face of continued irrational assaults on his profession. I have been there myself.

But I pray the day has not yet arrived when an honest debate is no longer possible because the liberal has departed from strict adherence to the reason he used to cherish. I pray that the identity of the liberal position does not come to depend on seeing itself as the natural enemy of government or political responsibility. And I fervently hope we can sustain a healthy internal dialogue on momentous issues without impugning the motives and morals of those who disagree with us.

LINCOLN P. BLOOMFIELD

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

VIGOROUS DISCUSSION HIGHLIGHTS GERMAN PROTESTANT RENEWAL

THE GERMAN PHOENIX: Men and Movements in the Church of Germany. By Franklin H. Littell. Garden City, N. Y.: Doubleday & Company, Inc. $3.95.

Germany since the war has enjoyed a phenomenal revival in the spheres of industry and politics. But an equally noteworthy German phoenix is the religious transformation that issued initially from the Protestant resistance to Nazism. Today it is exhibiting unprecedented vitality in a new lay movement. Hundreds of thousands of laymen in both East and West Germany have been brought together by the annual *Kirchentag* (week-long rally) and its related activities. Since the establishment of the first Evangelical academy in 1945, nearly sixty centers have been instituted for lay discussion of problems of public policy, the vocations, and the professions. They are found in twelve European countries and even in the Far East and Africa.

What Americans today refer to as *group dynamics* cannot hold a candle to the burst of light and vigor seen in the dialogue which has been promoted among German Protestants. No one in America is better equipped to tell this story than Dr. Franklin H. Littell, who has been a participant in the movement for more than a decade.

The book is *must* reading for any churchman concerned with the promotion of living democracy through the art of discussion. Of special interest is the instructive account of lay movements in American Protestantism, dealing with community problems and the "lessons" to be learned from the German phoenix. Unitarian Fellowships, take note!

JAMES LUTHER ADAMS
Harvard Divinity School

YEARS BETWEEN TWO WARS MARK PROTESTANT TRANSITION

THE PROTESTANT SEARCH FOR POLITICAL REALISM: 1919-1941. By Donald B. Meyer. Berkeley and Los Angeles: University of California Press. $6.75.

The anguished struggle of ethical Protestant leadership between the two world wars is studied here by an associate professor of history at UCLA. Seeking to achieve a religiously grounded political philosophy and program from the teachings of Jesus, the leaders entered many blind alleys before they reached a neo-orthodox pessimism about man and society. From Walter Rauschenbusch, early in the century, the book traces the social gospel's rise through the Federal (later National) Council of Churches; *The Christian Century*; and such men as Kirby Page, A. J. Muste, Harry Ward, and Tillich and the Niebuhrs to its eclipse by neo-orthodox theology.

In fact, the book might better be considered a critical study of neo-orthodoxy as a culmination of the social gospel and Protestant modernism (which the author prefers to call "liberalism.") Though it is a valuable book for understanding the intellectual development of Reinhold Niebuhr, one may doubt whether Niebuhr's stature in Protestantism is sufficient to justify such prominence in a study of "Protestant search for political realism."

ROBERT T. WESTON
First Unitarian Church, Omaha, Neb.

NEW 'GOLDEN RULE' STIMULATES THOUGHT ON NUCLEAR TESTING

THE VOYAGE OF THE GOLDEN RULE. By Albert Bigelow. Garden City, N. Y.: Doubleday & Company, Inc. $3.95.

"What the Golden Rule said was, 'We are not telling you what to think, but we are saying, in the most dramatic way we can, that there is need to think.' "

There is need to think about the effect of radiation poisoning in the nuclear test explosions. The ketch named "The Golden Rule" planned to enter a forbidden zone where such tests were taking place, in a dramatic gesture of protest.

But we are told what to think! The book makes abundantly clear that such testing must cease. Those who agree are applauded, while those who disagree are, by inference at least, considered to be of faulty conscience. Would that the problem were so easily solved!

Since the telling of the incident has assumed the proportions of a book, we have here a combination of travelogue, history of non-violent philosophy, and application of personal conviction under trying conditions and sacrifice. While nothing new has been added to the solution of a serious problem, the event does help keep alive our need to think.

WILLIAM R. REID
Unitarian-Universalist Church, Portsmouth, N. H.

U.S. FOREIGN SERVICE PROGRAM INDICTED BY TRAVELER TO ASIA

THE NATION ON THE FLYING TRAPEZE. By James Saxon Childers. New York: David McKay Co., Inc. $4.50.

As another important link in the "Ugly American tradition," this book adds to the chain of evidence demonstrating the incapability of our foreign service program. The author was invited by the State Department to visit certain important nations in Asia, specifically India, Afghanistan, Pakistan, Korea, and the Philippines. His book is a report of the trip. Everywhere Mr. Childers reports the same general pattern: ineptness of the United States representatives and skill on the part of those representing the Communist way of life. The results are both inevitable and frightening.

The book benefits much by Mr. Childers' able descriptions and excellent writing and is well worth reading as a simple travelogue, especially in the early chapters. The

most telling indictment of the entire book, however, comes at the end. Here Mr. Childers reports that no one in the State Department appeared interested in either his report or his observations; he was never debriefed, for the people he saw in Washington appeared too busy with their own concerns to be bothered.

The dominating theme of Mr. Childers' book is expressed in the following sentence from it: "Sometimes what men are led to believe can be more powerful than all the facts that are unknown to them." This, he rightly feels, is the key to the success of the Communist program in Asia and our own tragic loss of prestige and respect abroad.

A forthright review, however, should indicate the weaknesses as well as the strengths of a book. There is some question as to the objectivity of Mr. Childers' reports in areas where this reviewer's own travels have coincided or overlapped with his. The author's descriptions are sometimes at considerable variance with this reviewer's observations in the same areas. Furthermore, when Mr. Childers is reporting the Arab attitude on Israel, he becomes almost prejudical, adopting the typically "liberal" and non-critical view of the situation in the Middle East. Possibly such literary conformity is necessary to get a book on the Arab-Israeli situation published in the United States today, but if this section is typical of the accuracy of the writer's observations, it does call into some question his reliability as a reporter for other areas as well. The basic message of the book, however, with its renewed emphasis on the tragic state of ill-preparedness of those who represent the United States in faraway places, is a note that cannot be sounded too often or too loudly, even though it is probably too late.

EDWIN C. BROOME
Mitchel College of Long Island University, Mitchel Air Force Base, N. Y.

PROTESTANT ANTHOLOGY TAKES WIDE SWEEP BUT LEAVES GAPS

CLASSICS OF PROTESTANTISM. Edited by Vergilius Ferm. New York: Philosophical Library, Inc. $10.00.

This new volume from the hands of a prolific editor brings together some hard-to-find readings of considerable interest. The editor defines "classics" as works of wide influence or those from the pen of an author of stature who represents a major point of view, "even though it is not now widely known, appreciated or even read."

The seventeen selections presented here cover a period of six hundred years. Each is briefly introduced by the editor. Beginning with a generous selection from the *Theologia Germanica,* leaping to Luther's *Treatise on Christian Liberty,* and concluding with Barth's *Dogmatics in Outline,* a broad variety of selections are included. Some of them are William Law's *A Serious Call to a Devout and Holy Life,* Channing's "Baltimore Sermon," Kierkegaard's *Concluding Unscientific Postscript* and Horace Bushnell's *Christian Nurture.*

To a reader in the general field of Protestant thought, this six hundred-page volume leaves out some rather sur-

prising personalities and idea patterns. Perhaps this was necessary, but it should be noted that the left wing of the Reformation is omitted, as are Ernst Troeltsch, Reinhold Niebuhr and Paul Tillich.

PAUL E. KILLINGER
Unitarian Fellowship of Bloomington, Ind.

LAYMAN URGES CHURCH ACTION ON PROBLEMS OF WORLD TODAY

FOR WHAT PURPOSE? By James P. Speer, Washington, D. C.: Public Affairs Press. $2.50.

What do you do when you are angry? You tell someone off! James Speer tells you about the world situation and your part in it in a direct and compelling manner. He writes as an angry man. Short Bible texts introduce each of the twenty-three subjects, designed to arouse and impel action by Americans with a liberal religious view.

As a layman, Speer is impatient with the weak moralizing of the churches. He has taken the Christian revolutionary view and applied it stringently. His background in the United States State Department adds breadth to his purpose and conviction. He expects some "git up and go" from the churches; in this appealing book he shows the way.

ROBERT HENRY HOLMES
First Parish Church (Unitarian), Bedford, Mass.

ZEN BUDDHIST SCHOLAR DESCRIBES RELIGION THROUGH MONK'S TRAINING

THE TRAINING OF THE ZEN BUDDHIST MONK. By Daisetz Teitaro Suzuki. New York: University Books, Inc. $5.

Dr. Suzuki, with humor and charm, interprets the Zen faith through the making of the Zen Buddhist monk. From the monk's initiation to his mastery of meditation, the author draws the central teachings and practices of the religion that has powerfully impressed the Japanese character and culture.

The rich store of anecdote and tradition is tapped, as the author develops his conviction that Zen, with its intuitive knowledge and unitive mysticism, offers an unavoidable challenge to the western way of life. First published in Japan in 1934, this reissue has been richly illustrated by a Zen monk, blending the theoretical and the practical in a way that is a joy to behold.

CARLYLE HAYNES MEACHAM
Unitarian Church of Anne Arundel County, Md.

FIVE CHANNING SERMONS SHOW SIMILARITIES TO CURRENT THOUGHT

WILLIAM ELLERY CHANNING: Unitarian Christianity and Other Essays. Edited by Irving H. Bartlett. New York: The Liberal Arts Press, Inc. $.80.

Ably edited and introduced by Irving H. Bartlett, assistant professor of history at the Massachusetts Institute of Technology, this little volume is a reprint of five significant sermons by Channing: "Unitarian Christianity," "The Moral Argument Against Calvinism," "The Evidences of Revealed Religion," "Likeness to God," and "Honor Due to All Men."

The theological beliefs of the early Channing are apparent, especially his acceptance of miracles and revealed religion, but never to the extent of denying divine activity in the universe and in man. Currents of thought which marked later Unitarianism were already present: honor for human reason and the powers of the human mind, evidence of God's power and majesty in the order and sublimity of the universe, the moral example of Jesus, and the divine spark in him and in all men.

The great extent to which Channing anticipated later naturalistic theology may be grasped from the following words in "Likeness to God": "How much of God may be seen in the structure of a single leaf, which, though so frail as to tremble in every wind, yet holds connections and living communications with the earth, the air, the clouds, and the distant sun, and, through these sympathies with the universe, is itself a revelation of an omnipotent mind." Dean Edmund W. Sinnott could not express this cosmic relatedness more adequately.

ALFRED P. STIERNOTTE
St. Lawrence Theological School

DUALIST CALLS FOR DEVELOPMENT OF INTUITION IN SPIRITUAL INQUIRY

MAN: THE BRIDGE BETWEEN TWO WORLDS. By Franz Winkler, M.D. New York: Harper & Brothers. $5.00.

The author is a dualist, believing that although science is competent to deal with the phenomena of the physical world, another faculty, intuition, alone can reveal to us the existence and laws of the spiritual world. He calls for cultivation of the spirit as a supplement to our present education. In his view: "Intuitive training has become the prime necessity of our time."

His own (shall we say technical?) approach to this neglected avenue is through the work of Rudolf Steiner, an Austrian born in 1861 who was the editor of Goethe's scientific works. Steiner later became a sober and prolific writer on theosophy. How unevenly Dr. Winkler tilts the balance between the naturalistic point of view and his own dualism is seen in his references to John Dewey.

LLEWELLYN JONES
The Humanist

MAN'S DEVELOPMENT SHOWS EMERGING VIEW OF HIMSELF

THE FIRMAMENT OF TIME. By Loren Eiseley. New York: Atheneum Publishers. $3.50.

This is an inspiring but provocative book. It is inspiring in the vast panorama it paints of man's long evolutionary process through the millennia — how man gradually came to understand the world, death, life, and himself as *natural.*

Mr. Eiseley is provocative in many sentences, but particularly at the close of the book when he quotes Pascal: "What we make natural, we destroy." What really threatens us, the author states, is not the tools we make but the danger that "we have created an unbearable last idol for our worship." That idol is man natural — no longer of the future, no longer able to transcend himself!

ERWIN A. GAEDE
Unitarian Society of Westwood, Calif.

PROFESSOR PURSUES JESUS THE PROPHET

FORERUNNERS OF JESUS. By Leroy Waterman. New York: Philosophical Library, Inc. $4.75.

Leroy Waterman, one-time professor at Meadville Theological School, in Chicago, Illinois, is professor emeritus of near eastern studies at the University of Michigan. His earlier books include *Religion Faces the World Crisis,* a beautiful translation of the Song of Songs (soon to be republished as an Ann Arbor paperback), and *The Religion of Jesus,* which Sophia Lyon Fahs very favorably reviewed in these pages six years ago.

Forerunners of Jesus continues and amplifies Dr. Waterman's contention that Jesus was a prophet in the greatest Hebrew tradition. A major portion of the book is devoted to a careful examination of Isaiah 40-55.

JOHN M. MORRIS
All Souls' Unitarian Church, Colorado Springs, Colo.

NEED FOR CULTURE ETHIC SEEN IN MASS RELIGION OF SUBURBIA

THE NEW SHAPE OF AMERICAN RELIGION. By Martin E. Marty. New York: Harper & Brothers. $3.50.

Against a backdrop of religious erosion in America, this editor of the *Christian Century,* who is also a suburban Chicago pastor, calls for a culture ethic. First he evaluates the "religious revival" in such larger perspectives as its doctrine of God and man, the attempt to cage religion in democratic ideology, and the fact that panurbia and the mass media no longer give us any place to hide.

Dr. Marty then assesses theological meanings in "community," "the servant," and "the church." The key to the religious future of this country — and here I feel our neo-orthodox ecumenicist is speaking — is the "remnant," the creative minority, not the multitude. This interpretation of Unitarianism is often heard among us; now it becomes the basis of a larger call for a culture ethic beyond divisiveness and arrogance.

CARLYLE HAYNES MEACHAM
The Unitarian Church of Anne Arundel County, Md.

pitiful size in proportion to the size of the problem. This was unreported and I feel leaves the story considerably out of balance. I hasten to say that such is far from typical in the *Register's* reporting, or of its generally splendid, balanced, and readable approach. — LINCOLN P. BLOOMFIELD, *Cambridge, Mass.*

CALHOUN UNITARIAN OR EPISCOPALIAN? STATESMAN OR ASTUTE POLITICIAN?

To the Register: James Madison Barr in his article, "Concurrent Majority," in the December *Register* not only gives us a valid reminder of John C. Calhoun as an outstanding Unitarian but also illuminates issues of vast importance to our country. These issues concern the nature of our form of government. Mr. Barr, in his sympathetic treatment of Calhoun as a statesman during the critical days of a century ago, fails to be as explicit as he might have been about the errors in the Southerner's political protestations. These errors are current today.

Mr. Barr states that Calhoun believed that the Union was a federal union and he correctly states the great question raised by the Civil War: "Is the United States a federation of states, or a nation whose numerical majority can insist upon its will becoming the will of all citizens?"

Mr. Barr, I am sure, knows the right answer to this question, but he doesn't state it. The right answer is: it is both. Our government under our Constitution is both a federation and a nation. The spirit if not the letter of the old confederation of states was kept and above it was erected a nation of the American people. Daniel Webster, in the great debate with Calhoun, did his best to make this clear to the Southern statesman without, evidently, convincing him. The relation between the nation and the states is stated with matchless clarity and brevity in the Tenth Amendment of the Bill of Rights.

Mr. Barr might also . . . have made clearer where Calhoun was in error in arguing for his principle of "concurrent majority." Calhoun believed that the South should have the right to concur in legislation passed by Congress, overlooking, to begin with, the inner contradiction in "concurrent majority." The outcry of the South in Calhoun's day, as today in its opposition to integration, is that the rights of its people, their individual liberties, are being trampled upon. Here is another vastly important question raised about the uniqueness of our government which Mr. Barr might have answered more categorically.

The answer is this: states' rights arguments envision a massed majority of one group of people in the North arrayed against another minority group in the South. This vision is unhistorical, inaccurate, and dangerously confusing. All minority people are national as well as state citizens. The citizens in southern states ratified the Constitution, thus agreeing to rule by majority. In opposing national legislation they defy not the acts of "northerners" or "abolitionists" or "integrationists" but their own acts. Democratic freedom involves some denials to all of us which our ancestors agreed to accept. In Calhoun's day the voice of the majority cost the southerners their slaves (and today their segregated schools), but that same majority guarantees them many other freedoms, not the least of which is the privilege of belonging to and enjoying the protection of a great and powerful nation. . . . — THOMAS H. UZZELL, *Stillwater, Okla.*

To the Register: Why all the desire to bring John Caldwell Calhoun into the fold? ("Concurrent Majority," by James Madison Barr, December *Register*). If he were such a devout Unitarian and founder of Unitarian churches, why is he not buried in the historic, beautiful churchyard of the Unitarian church in Charleston, which was in existence long before his day? Was he ever a member of that church? Instead, he is buried and eulogized by the Episcopals. . .

Wasn't he more an astute politician, swaying with the wind on whichever side best benefited John C. Calhoun? Mr. Barr says, "His battle for minority rights was fought against the emotional backdrop of New England abolition. The real issue of the day, however, was the rivalry between the manufacturing interests of the North and the agricultural interest of the South over the question of tariffs or free trade. . . . Calhoun was seeking to protect southern interests and rights of a minority." Remember, he previously was an ardent nationalist, a "War Hawk," and actively supported the government's program, which included such measures as a high protective tariff, a national bank, and a large Army and Navy. It was only after he was thwarted in his political ambitions to become President that he discarded his nationalism and suddenly became the great champion of "the rights of the minority."

Calhoun's "concurrent majority" philosophy is being practiced quite successfully today by Russia in the Security Council. — MRS. C. D. FOSTER, *North Charleston, S. C.*

'COMBAT SCOUT' REPORTS GOOD NEWS FROM CONTROVERSY AT PLATTSBURGH

To the Register: Having just read Paul Blanshard's most recent article (December *Register*) on the "Battle" and having reread the report of our skirmish in November's issue, "Plattsburgh Debates Religion in the Schools," may I report like any combat scout that the Plattsburgh skirmish has somewhat played itself out. The result is that, by leaving it up to the consciences of the Fellowship and its friends and sympathizers, a letter *was* written to the state commissioner of education. He, in turn, notified large area central schools to cease the practice of allowing sisters (and brothers) to give religious instruction in the public schools. We think this is good news and would like to pass it on to your staff and Mr. Blanshard. . . . — GEORGE E. YOKUM, *Plattsburgh, N. Y.*

(Continued on page 18)

Open Forum *(Continued)*

EDITORIAL SHOWS 'SURPRISING WILLINGNESS TO CLASSIFY SCHOOL PEOPLE AS CRASS'

To the Register: Your November editorial concerning the availability of so-called confidential school records indicates an opinion that such availability is a much-to-be-applauded step away from conformity.

Your opinion reveals a surprising willingness to classify school people as crass and weak-witted masters seeking to "commandeer the child" and presumably form him into a docile and unthinking drudge. Such a uniform and unhappy view of educators strikes this Unitarian with disfavor. Shall we similarly lump all editors together and chastise them for the sins of a few?

The "court decision" was, in fact, a ruling by the state's commissioner of education in a case brought before him. Such a decision, in New York, has the legality of a court decision and will not ordinarily be reviewed by the state's highest court.

In practice, school people will operate within this ruling, being a little more restrained and cautious in their comments about students. The intelligent and thoughtful teacher (there *are* some) will keep comments to a minimum. Colleges considering high school records will find a sometimes valuable source of information drying up.

Already a New York Children's Court has ordered its probation department to refrain from submitting reports to the schools on pupils on probation. The confidential nature of the reports would be violated if parents were allowed to inspect them.

We have, in this state, a new ruling that will be observed, for better or worse. There is much to be said in favor of the availability of school records. But similarly the decision raises a question for those teachers — not "infallible" ones — but teachers who may have more insight than some parents.

Your opinion for or against the ruling is of less concern to me than is your willingness to dismiss the wisdom some teachers might possess. Must you join the popular hacks who still find anti-education good copy? — ALVIN P. LIERHEIMER, *Delmar, N. Y.*

MEMBERS OF CALIFORNIA CHURCH TAX SELVES VOLUNTARILY FOR AID TO UN

To the Register: Because we are deeply concerned over the present divided condition of the world, and because we feel that the United Nations is presently our best hope for peace, a few of the members of Palo Alto Unitarian Church have voluntarily taxed themselves 1% of their gross income in 1959, which we [have sent] to the UN for use in providing technical assistance in Africa. In taking this action, we are following the example of Friends (Quakers) of the Urbana-Champaign (Illinois) Monthly Meeting. It is our hope that others of our fellow-church members, and other American citizens, given further time to consider this matter, will follow this example in the future.

We, with the above-mentioned Friends Meeting, "wish this self-imposed tax to be a token not only of our willingness to be taxed and governed by a system of world law, but also of our desire to share in the economic betterment of other peoples and areas." — F. D. LION, *Palo Alto, Calif. for:* MRS. MIRIAN C. NIXON, MRS. JEAN C. WEICK, MR. RICHARD F. WEICK, *and* MR. E. T. TRIGG, III, *Mountain View, Calif.*

WE HUMAN BEINGS ARE WHAT WE ARE, REGARDLESS OF HOW WE GOT HERE

To the Register: The review of Gilkey's book *Maker of Heaven and Earth* by Gerald F. Weary, titled "Myth of Creation Sets View of Life" in the November *Register,* presents viewpoints of different schools of thought concerning the great questions which have faced men throughout the ages.

"Naturalism," as opposed to "faith in God the Father Almighty, Maker of Heaven and Earth," seem to be the two main alternatives offered here, as well as in much of the thought expressed in Unitarian churches (and everywhere else in the world) today. There is a profound difference in the meanings of these two concepts. The one holds that the universe is answerable to nothing but its own cosmos. The other holds that cosmos is subject to the will of a super-power.

But the point I would like to make is that we humans are what we are, regardless of how we got here. We have the same capabilities that we have always had. The same strengthening powers are always available to us. The same weaknesses (though presently brought into more terrible and immediate focus) are always threatening to destroy us.

To imagine that endocrinal and economic factors govern all our activities is as naïve as to believe that, being favorites of God, we may be capable of calling down his wrath upon our enemies. Both premises have been proven, time and again, to be false. — E. WHEALDON, *Anderson, Calif.*

U.S. AND CANADIAN RELIGIOUS LIBERALS INVITED TO JOIN IN EUROPEAN TOURS

To the Register: Once again I have great pleasure in inviting American and Canadian religious liberals, especially Unitarians and Universalists, who are visiting Europe this coming summer to join one of the following tours personally conducted by an English Unitarian minister and his wife.

To Norway (June 17-30); to Brannen on Lake Lucerne (August 7-18); to Davos (August 7-19). The period at Davos will enable those who wish to attend the congress of the International Association for Liberal Christianity and Religious Freedom to do so. . . .

Please inquire for further information: Rev. G. W. Parkinson, 10A Westbourne Grove, Scarborough, England. — REV. G. W. PARKINSON, *Scarborough, Eng.*

Open Forum *(Continued)*

ABOLITION OF TAX-EXEMPT STATUS FOR CHURCHES URGED WITHOUT DELAY

To the Register: A man who owns a house must pay real property taxes to support numerous public services. A church does not. This is clearly an undemocratic situation.

Any church is a voluntary and private association for the purpose of conducting formal rites of a religious nature. Since nobody is compelled to join a church, a member should be expected to pay his full share in maintaining that church, including the payment of taxes.

Since the granting of a tax-exempt status is tantamount to a subsidy, public funds are being used to support a purely private association. This is dead wrong.

A person can commune with God in his own home. He does not require a special building for this purpose. If he wants to commune in a church building to enhance the atmosphere and dignity of the occasion, he should be willing to pay for his desire.

I recommend the abolition of the tax-exempt status of churches without undue delay. — RICHARD SWERDLIN, *Cincinnati, Ohio.*

UNITARIANS DISAGREE OVER PROPRIETY OF RESOLUTIONS UPON SOCIAL ISSUES

To the Register: The November issue carried a letter from Robert W. Barnes and another from Joseph R. Lebo, concerning resolutions, both of which I fully indorse. . . .

I am enthusiastically Unitarian except for these resolutions. In the three years of my membership, they have given me grave concern. It is the duty of the annual meetings to pass resolutions and rules for the American Unitarian Association, of course, but I question the moral right to speak for me on social, political, and other matters. I am not concerned as to any great effect these resolutions will have; my experience on legislative committees in Washington teaches me that the effect is practically nil. What does concern me is that small minorities without too much difficulty can use our good name to indorse matters of doubtful validity for America or the world at large and do not truly represent the spirit of Unitarianism.

There is a way in which resolutions can be effective, and in our reorganization plans I sincerely hope that consideration will be given to the ineffectual and cumbersome method now employed. The procedure should . . . originate with the delegates. The resolution should suggest to the churches and fellowships that the matter be brought to the attention of individual members who may write their representatives in the government, or take whatever action is indicated. This would be the democratic way, and if it were a matter which enough members thought important, would be effective. — HARRY H. WARNER, *Savannah, Ga.*

To the Register: . . . I would like to see the practice of adopting resolutions on social issues continued by the denomination. They stimulate study, thought, and accomplishment.

As a direct result of a resolution passed by our fellowship, and a similar one passed by the denomination, a chapter of the Planned Parenthood Association is being formed in our county. A plan to operate a birth control clinic through the County Health Department is being considered. Doctors have volunteered to help.

There is a need here which might not have been met for some time were it not for the action which that resolution prompted. Even though we might disagree with a majority stand occasionally, I think what we can accomplish offsets that disadvantage, in the long run. For majorities to cease concerted social action efforts for their religious objectives out of respect for minority views would be to accept minority rule, and at the expense of the majority. . . — EVELYN FALKOWSKI, *Huntsville, Ala.*

TOO MUCH OF SPACE IN DECEMBER ISSUE OCCUPIED BY NEWS ABOUT UNITARIANS?

To the Register: "Frankly speaking," I am rather disappointed with the magazine the *Register* has become in recent months.

Not too long ago, the *Register* contained a number of thought-provoking articles in each issue and I . . . came away not only better informed but thinking more as well.

I am disappointed that most of the last issue I received, December, is taken up with News of Unitarians. I am disappointed that not more of the articles are written by the great thinkers of our times, and I am disappointed that the December issue, in particular, is not a more religious issue, and that little is mentioned about Christmas or our hopes for the new year.

What happened to the *Register* that was an inspiration, an outlet for religious and secular controversies, and an aid to Unitarians in fighting complacency and inertia? I sincerely hope that my disappointment will be short-lived.

My disappointment was somewhat lessened after reading "Carol of the Birds." — MRS. SAUL ROSE, *Flushing, N. Y.*

FORMER PATIENT HARBORS NO HOPES FOR MERCY DEATHS DURING HER LIFE

To the Register: "Legal mercy deaths may be nearer than many believe," as Lula B. Hoss states in the June *Register* . . . but I harbor no hopes for such being enacted in my lifetime. The medical profession has but one goal: adding years to man's life span!

I lived in a hospital eight and one-half years. The bed-ridden aged person has but one out: voluntary fasting. The nurse or doctor can force him to break it sometimes, but it can be accomplished in a year. I sat and witnessed it twice — both aged and blind.

We aren't people, in the sense of being miserable, in pain, completely helpless with no hopes of improvement, but merely statistics to be kept alive by any means possible! . . . So long as that is the goal, I see no hope for mercy deaths, even if I do think they should be legalized. — DOROTHY REBENTISCH, *Wyoming, Mich.*

Thoughts for Meditation EDITED BY JACOB TRAPP

The Uses of Silence

In stillness the world is renewed.

Tao Te Ching

Abiding alone in a secret place,
without cravings and without possessiveness,
with mind and senses held in check,
with body, head and neck kept in perfect equipoise,
not looking round about him,
so let him meditate,
and thereby reach the peace of the Abyss.
He who knows the boundless joy
that lies beyond the senses,
is grasped by intuition,
and swerves not from the truth,
is like the steady flame of a lamp in a quiet place.

Bhagavad Gita

All great things are born of silence.
All beneficent and creative power gathers itself
in silence, ere it issues out in might.

Nowhere can you find any beautiful work, any noble design,
that was not matured in long and patient silence,
ere it spake out in its accomplishment.

There, in the silence, we accumulate the inward power
which we distribute and spend in action;
there we put the smallest duty before us in dignified and holy aspects.

There it is that the soul, enlarging all its dimensions at once,
acquires a greater and more vigorous being,
and gathers up its collective powers to bear down upon the difficulties of life.

There alone can we enter into that spirit of self-abandonment
by which we take up the cross of duty, however heavy,
and tread the dolorous way with feet however worn and bleeding.

And thither shall we return again, when, the labour over
and the victory won, we are called by death into
God's loftiest watch-tower of Contemplation.

James Martineau

Silence is not simply what happens when we stop talking. It is creative, as language is creative; and it is formative as language is formative, but not in the same degree.

It is language and not silence that makes man truly human. The word has supremacy over silence. But language becomes emaciated if it loses its connection with silence.

Words that merely come from other words are hard and aggressive. Such words are lonely, and a great part of the melancholy in the world today is due to the fact that man has made words lonely by separating them from silence.

Silence can exist without speech, but speech cannot exist without silence. The word would be without depth if the background of silence were missing.

Silence makes things whole again, by taking them back from the world of dissipation into the world of wholeness. The autonomous being in things is strengthened by silence.

Silence reveals itself in a thousand inexpressible forms: in the quiet of dawn, in the noiseless aspiration of trees towards the sky, in the stealthy descent of night, in the silent changing of the seasons, in the falling moonlight, trickling down into the night like a rain of silence, but above all in the silence of the inward soul, — all these forms of silence are nameless: all the clearer and surer is the word that arises out of and in contrast to the nameless silence.

Music is silence, which in dreaming begins to sound.

It is as though the sounds of music were being driven over the surface of silence.

Silence is never more audible than when the last sound of music has died away.

Poetry comes out of silence and yearns for silence. Like man himself, it travels from one silence to another.

Just as the floor of a house is inlaid with a mosaic, so the floor of silence is inlaid with poetry. Great poetry is a mosaic inlaid into silence.

In prayer the word comes again of itself into silence. Elsewhere, outside prayer, the silence of man is fulfilled and receives its meaning in speech. But in prayer it receives its meaning and fulfilment in the meeting with the silence of God.

Max Picard

May God grant us all the grace of inner stillness, and thereby the birth of His Divine Word in our souls.

Johannes Tauler

FIFTY-SIX UNITARIANS, UNIVERSALISTS NAMED AS TRUSTEES, STANDING COMMITTEE MEMBERS

Fifty-six nominations for trusteeships and standing committee memberships in the new Unitarian Universalist Association, to be formed in May, were announced late in January by the joint Nominating Committees of the American Unitarian Association and The Universalist Church of America.

The list included one nominee for each of twenty positions on the Board of Trustees and for eight memberships on the Business Committee, eleven on the Nominating Committee, eight on the Program Committee, and nine on the commission on Appraisal.

Terms of approximately half the nominees will be two years and of the other half, four. Beginning in 1963, all elections will be for four years.

The committees' report brought to sixty-three the total number of nominees for sixty-two positions which will go before the organizing meeting of the new association to be held in the May 10-15 period in Boston. Other nominees may be entered by petition. Seven nominations for six offices were made earlier by action of the AUA and UCA boards.

The only office for which there were two nominations is that of president. The two boards nominated Dr. Dana McLean Greeley, AUA president, and Dr. William B. Rice, who was chairman of the Joint Merger Commission, for that position. The other nominees were:

Moderator: Dr. Marshall Dimock, Brooklyn, N.Y., and Bethel, Vt.

Vice-presidents (two): Judge Lawrence G. Brooks, Medford, Mass., and Dr. Carleton M. Fisher, Wausau, Wis.

Secretary: Mrs. J. Russell Bowman, Malden, Mass.

Treasurer: Wilson C. Piper, Wellesley, Mass.

Board and committee nominees:

Board of Trustees

For two years: Mrs. Paul H. Caskey, Rockford, Ill.; G. Peter Fleck, Plainfield, N.J.; Dr. Arthur R. Graham, Oak Ridge, Tenn.; Sidney P. Lathrop, Portland, Ore.; Arthur K. Litchfield, Stratford, Conn.; the Rev. Earle T. McKinney, Portland, Me.; Dr. Carl H. Olson, Minneapolis, Minn.; Edward B. Ratcliffe, Hamilton, Ont., Canada; Peirce B. Smith, Attleboro, Mass.; and Mrs. Charles Wynkoop, Eldorado, Ohio.

For four years: Carl A. Bays, Urbana, Ill.; Mrs. Donald W. Beebe, Kenmore, N.Y.; Dr. Lincoln P. Bloomfield, Cohasset, Mass.; Mrs. Guy W. Briggs, Washington, D.C.; Nathan P. Dodge, Jr., Omaha, Neb.; Joseph L. Fisher, Arlington, Va.; Nicholas H. Greene, Philadelphia, Pa.; William B. Norris, Cleveland, Ohio; Roy L. Pope, San Antonio, Tex.; and the Rev. Carl J. Westman, Rochester, N.Y.

Business Committee

For two years: Dr. Brainard F. Gibbons, Hingham, Mass.; the Rev. Walter Royal Jones, Gloucester, Mass.; Jack M. Lynes, Nashville, Tenn.; and Mrs. Alfred E. Mudge, Brooklyn, N.Y.

For four years: Dr. Joseph Barth, Boston; Winston Kennedy, Chicago, Ill.; H. Malcolm Priest, Pittsburgh, Pa.; and the Rev. Donald A. Thompson, Terre Haute, Ind.

Nominating Committee

For two years: Floyd L. Avery, Concord, N.H.; the Rev. John W. Cyrus, Milwaukee, Wis.; the Rev. F. Danford Lion, Palo Alto, Calif.; the Rev. Keith C. Munson, North Andover, Mass.; and Mrs. Frederick G. Tryon, Arlington, Va.

For four years: Mrs. Charles S. Bolster, Cambridge, Mass.; the Rev. William E. Gardner, Meriden, Conn.; Leon Johnson, Melrose, Mass.; Robert F. Lewis, Sr., Woodstock, Vt.; the Rev. Russell W. Lockwood, Muncie, Ind.; and Mrs. Elbert R. Rice, Jr., Dallas, Tex.

Program Committee

For two years: Mrs. William H. Adams III, Jacksonville, Fla.; Mrs. Glenwood H. Baker, Western Springs, Ill.; Mrs. Herman Genhart, Rochester, N.Y.; and Mrs. J. Robert Reynolds, Leominster, Mass.

For four years: the Rev. Charles W. Eddis, Pointe Claire, P. Q., Canada; Roland Gammon, New York, N.Y.; the Rev. Theodore A. Webb, Haverhill, Mass.; and the Rev. Ross A. Weston, Evanston, Ill.

Commission on Appraisal

For two years: the Rev. Raymond C. Hopkins, Brockton, Mass.; Mrs. George E. Kimball, Winchester, Mass.; Dr. Louis Navias, Schenectady, N.Y.; and Dr. Tracy M. Pullman, Detroit, Mich.

For four years: L. Hamilton Garner, Newark, N.J.; Dr. Max A. Kapp, Canton, N.Y.; Dr. Paul W. Penningroth, Atlanta, Ga.; David Stanley, Vienna, Va.; and Dr. Robert B. Tapp, Claremont, Calif.

New Orleans Establishes Integration Aid Appeal

Unitarians in New Orleans, Louisiana, have established a special fund to assist victims of the school integration battle there. The church invites contributions from all Unitarians.

Purpose of the fund as outlined in a letter announcing the appeal is:

"to encourage parents who have not withdrawn their children from school by helping them through periods of economic reprisal when they lose their jobs and have their homes vandalized,

"to support teachers in integrated schools who are not receiving their salaries and to encourage other teachers who face the possibility of dismissal because of their views on the subject,

"to provide legal counsel for persons facing prosecution because of having been outspoken or active in bringing about integration, and

"to embark on a program of education designed to relieve tension and to strengthen those democratic ideals that are now being undermined."

The church was the first in the city to issue a statement in support of integration. Although other civic groups urged compliance with the United States Supreme Court decision, the church was the only group that insisted the problem be resolved basically on ethical grounds:

"The Board of Trustees of the First Unitarian Church is deeply concerned about the crisis facing the people of New Orleans. While the situation thus far has resolved around the legal aspects of integration, fundamentally its solution must be based on moral and ethical principles.

"As Unitarians we believe that the universal brotherhood of man can become a reality in our time.

"Although others may disagree with our conviction, we call on men of good will to share their insights, their talents, and their skills, to the end that New Orleans may yet become a symbol of hope as well as an outstanding example of democracy in action."

Numerous members of the New Orleans church participated in civic movements supporting integration, such as emergency committees, transportation pools for children attending integrated schools, and sit-in demonstrations.

"We believe that many other members and friends of your church will be glad for an opportunity to take direct and effective action by contributing to this project," the appeal stated.

A STATEMENT BY DR. DANA MCLEAN GREELEY, NOMINEE FOR PRESIDENT OF THE NEW UUA

Some time ago the chairman of the Joint Nominating Committee, a Universalist, came to me and asked if my name could be presented to the two boards as the single nominee for the president of the new Unitarian Universalist Association. I explored with him some of the relevant questions concerning the days ahead. He assured me that the Nominating Committee was presenting my name because I was its considered choice, and not because I was president of the Unitarian Association. Convinced of a generous spirit of confidence on the part of these representatives of both denominations, I accepted. I felt doubly honored because I have advocated merger vigorously for a generation and labored for it in every way.

As is now known, our two boards met, and did not act in concert on the recommendation of their Nominating Committee. The directors of the American Unitarian Association were sturdy in their support of the recommendation. The Universalist Board of Trustees insisted that it could not accept an incumbent and presented the name of William B. Rice, a colleague and minister of our Wellesley Hills Unitarian Society, and one, like myself, who has had secondary Universalist fellowship for many years. In order to make any common report possible, the two boards finally agreed to present both candidates. I concurred with the thought that a contested election, in addition to giving the people a choice, would provide in some ways a better chance to clarify the great opportunities confronting us.

I might ask my friends of both denominations to let me stand on my record, which is well known among Unitarians and hardly less known among Universalists. Naturally, I feel better equipped at present than I could have been three years ago to cope with the tasks at hand. But you want to know more of the future than of the past.

I pledge my ability and my energy to the acceleration of our recent remarkable growth; the further enlistment of high-caliber and devoted lay leadership; improved ministerial recruitment, training, and placement procedures and over-all provision for our ministers; and the continued increase of our financial strength to implement our programs.

What else will be among my aims and aspirations? First, we must conclude the act of consolidation. We will soon be one, and our discussions of unity will be supplanted by the fact of unity. With you, I welcome this great day in the history of liberal religion.

Second, we must strengthen the continental nature of our movement without sacrificing one precious portion of local autonomy or regional initiative. Admittedly this is not easy; the path of freedom lies close to that of contentiousness. But we must, we will, find our way. And we will do it without succumbing to "bureaucratic convenience." With further progress by our newly-instituted Office of Information Services, the task will be easier. When interested Unitarians and Universalists are well informed, they make intelligent and reasonable decisions.

Third, we are still committed to the essential role our new association must play in the search for peace. We are producing new materials needed for a study of this most critical problem of our generation. Even now, plans are being laid for a continental ministers' seminar on arms control, to be held at an early date. When C. P. Snow and Harrison Brown suggest that we may be the last adult generation on this earth, isolation from the work of nuclear control and disarmament becomes unthinkable.

Fourth, we have now established and will further support the six study commissions on the Free Church in a Changing World. These Unitarian Universalist commissions reflect a deep concern for developing the relationships of our religion to the cultural values of our civilization. These commissions, with a brilliant strength in leadership, will bring us closer to the affirmative guide lines we need for action.

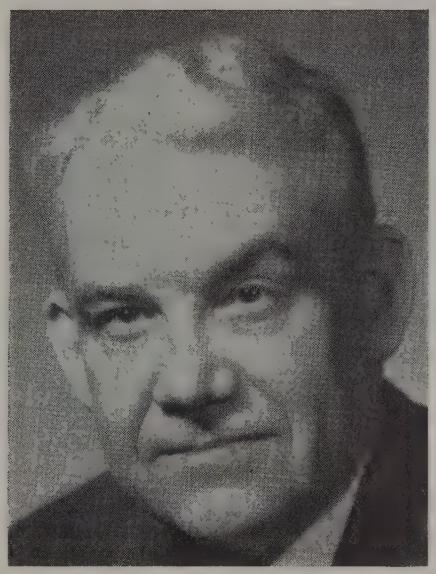
Unitarians have now pledged more than $2,900,000 toward the furtherance of these and other programs, which will become even more essential as we merge and grow.

I see a new day emerging in which we shall be less conscious of our Unitarian Universalist labels: one in which we can spread our message far beyond the old boundaries.

G. K. Chesterton suggested that if we had more visionaries among our statesmen, we might get something really practical done. How we need them in religion! We must develop mutual respect and positive good will for creative conversations among the widely divergent groups in our free denomination. That diversity is the ground for our growth in ideas.

We have been moving toward more adequate and imaginative services for our members, churches, and fellowships. While some would encourage us to delay that we might consolidate our strength, I believe more firmly than ever that this is not the time for institutional or religious conservatism. Daring does not preclude sound financing and efficient organization, but we must develop a program commensurate with our purposes. Toward the fulfillment of these high aims I offer my whole-hearted strength.

A STATEMENT BY DR. WILLIAM B. RICE, NOMINEE FOR PRESIDENT OF THE NEW UUA



On January 11 I was asked by the boards of the American Unitarian Association and The Universalist Church of America to be one of the two candidates for the office of president of the Unitarian Universalist Association when it begins next May. I accepted because I am deeply concerned about the new association and feel that I can bring to its service the quality of experience and understanding which will help to create the kind of consolidated organization our churches and fellowships expect. I further believe that I appreciate the fears which opponents to merger held, and that I am sufficiently sensitive to their problems to see to it that in the months ahead reasonable doubts can be allayed.

The heritage of both denominations is part of my background. As a child, I attended a Universalist church school, and as a young man, I was active in Unitarian youth work. I was educated at Tufts College and Tufts School of Religion, and I have served in various denominational posts for thirty-five years. I have full fellowship with both AUA and UCA.

During the past five years, as chairman of the Joint Merger Commission, it has been my good fortune to share in intensive studies of the traditions, the plans, and the organization of both denominations, and the financial, administrative, and policy structures presently existing. Few have ever had the fullness of this unique opportunity or had the benefit of the training and discipline which this experience has produced. I am therefore prepared to face up to the problems of the new organization without a special commitment to either of the former groups. I am jealous for its future.

Your Merger Commission placed great trust in the democratic process, and we should be willing to do so in the new denomination. Basic policy should not be entrusted to the staff or the board, but to the assembly, in which all have a voice. The president and the board should present major policy matters well before the meeting of the assembly and should feel themselves not only guided but bound by assembly decisions, as the assembly in turn should represent the informed opinions of the churches and regions.

We are faced with great problems in finances. Primarily, can we provide an adequate budget for an expanding liberalism? Recent mistakes in fiscal policy and fund raising have resulted from an undemocratic approach to the problem. In the future, if the budgetary needs are presented fully and openly to the assembly, and there are supported, one is led to believe that fair quotas will be accepted and met, and no dire emergencies can be expected. Parenthetically, we believe that a sound and factual analysis of present fund-raising attempts should be presented to both present denominations in a simple and open form. Thus we would enter into our next stage of growth with a sober appraisal of the facts and would be able to prepare a reasonable budget, devoid of guesswork, designed to fit our resources and our needs as well as possible.

I would endeavor to place administration and finance in the hands of sound and capable executives and would expect that their policies and actions would be open to the scrutiny of the assembly at the annual meetings and that proper reports would be sent out well before the meetings.

We are living in a climate of paradox. In it, there are great opportunities for a genuinely liberal religious movement. There are thousands awaiting the challenge of a faith which appeals to them as reasonable and heroically visionary. We have no doubt that if we approach these potential liberals with a truly effective missionary zeal, our program will be well received and our strength and numbers will grow.

Conversely, the same climate has produced a fear of outspoken and honest liberal religion. This has subjected us to attack from without and to some anxious concern within. It behooves us, therefore, to re-examine our life, to make certain that there are great and common loyalties and agreements within us which are more real and significant than those issues on which we appear to differ. This calls for a sober reappraisal of the principles of religious liberalism and their application to our common life so that we may be more profoundly united and challenged than we have been in the past century.

I would not have accepted this nomination had I not believed that those chosen to administer our common efforts might, by a sound and honest application of the principles of democracy and by an impassioned loyalty to a profound religious liberalism, share with you in creating a new denomination which in its time might have as great and good an effect on its own life and the life of the world as our Unitarian and Universalist churches have in their proud histories.

It was in this sense that I accepted the invitation of the two boards and agreed to ask your support in seeking the office of president.

UNITARIAN BOARD APPROPRIATES $3,000 FOR TEMPORARY FUND-RAISING CO-ORDINATOR

Appropriation of a sum of money not to exceed $3,000 from the Unitarian Development Fund for the temporary employment of a co-ordinator for the fund-raising efforts of Unitarians and Universalists at the denominational level won the approval of both the Board of Directors of the American Unitarian Association and the Board of Trustees of The Universalist Church of America at their January meetings.

Dr. Dana McLean Greeley, AUA president, said the appropriation was requested to permit the employment of a fund expert to co-ordinate the efforts of the Unitarian Development Fund, the United Unitarian Appeal, the newly-launched Universalist Development Fund, and the Universalist Unified Advance. The fund expert also might lay the groundwork for the fund-raising effort of the new Unitarian Universalist Association, Dr. Greeley said.

The proposal met some resistance among AUA board members in debate and there were two or three "noes" audible in the voice vote.

Dr. Greeley explained that a committee of nine had been named earlier in an attempt to provide liaison among the fund-raising groups; it included three representatives each of the Unitarian Development Fund, the United Unitarian Appeal, and Universalist fund-raisers. Later, a steering committee composed of the Rev. William E. Gardner, Robert Duncan, and Wallace Adler was appointed to improve liaison. Dr. Greeley expressed the conviction, nevertheless, that the situation was so complex as to require the services of a professional co-ordinator.

The Rev. William P. Jenkins challenged whether the expenditure was necessary and declared, "Even though this is a small amount, we should call a halt to spending." Dr. Harry Banoff and Frederick S. Youngs questioned the propriety of using Development Fund money for the purpose. The Rev. Walter Donald Kring, AUA secretary, spoke in favor of the appropriation, saying, "If we have any danger signal, it is in this area."

Dr. Greeley said that "if we don't start the year in June with . . . the machinery pretty well oiled, we will not do what we need to do next year."

He predicted that "expenditure of this $3,000 might increase by up to $75,000 the money we raise during the first year of consolidation."

• Francis Pettijohn, Towson, Maryland, was elected a fellow of the American Academy of Arts and Sciences.

OF THE MINISTERS

Erie, Pa., Lewis A. Hillyard ordained and installed November 6.

San Jose, Calif., Roger T. Walke ordained December 18.

New Bedford, Mass., Richard A. Kellaway ordained January 8.

John A. Taylor called as assistant minister to *Madison, Wis.*

Paul F. Harris, Jr., called as interim minister to *Pittsfield, Mass.*

Robert O. Blake (Congregationalist) called to *Houlton, Me.*

Herman F. Lion died December 27.

Arthur Schoenfeldt died December 29.

The following men have been granted Unitarian ministerial fellowship: S. Hunter Leggitt, Darral R. Repp, Roger T. Walke.

Scholarships Continued From Development Fund

A second year of Development Fund scholarships for Unitarian ministerial students was voted by the Board of Directors of the American Unitarian Association during its January meeting.

The board appropriated $15,100 from the Development Fund to continue next fall a scholarship program established in 1960.

An allocation of $8,300 was made then to assist students in their first year of theological education. This year's appropriation will be divided between these students as they begin their second year and others entering the schools.

A third stage of the program is projected for 1962, according to the Rev. John W. Brigham, associate director of the AUA Department of the Ministry.

Mr. Brigham reported that an increased allotment will be requested next year to accommodate a third entering class, thereby providing scholarships for students in all grades of theological school. Present plans provide for no further increments after the third stage is reached.

The Development Fund program supplements two other sources of scholarship aid available to the AUA Department of the Ministry: Stevens Fellowships awards and income from restricted bequests.

The AUA Board of Directors appropriated an additional $6,000 during its January meeting for special scholarships. These include grants for ministers seeking advanced degrees, parish ministers participating in summer study programs, and ministers doing extra academic work while transferring from other denominations to Unitarian ministerial fellowship.

UDF Appeal Sights Three Million Mark

The Unitarian Development Fund, taking a midwinter spurt, is within sight of the three million dollar mark, according to Percival F. Brundage, general chairman.

The special gifts phase of the campaign raised more than $50,000 within a couple of weeks, and in late January reached $1,453,190, the former U. S. budget bureau director announced.

Meanwhile, in-church campaigns for the Development Fund have produced almost the same amount of money — $1,440,000 — to make a total of $2,893,190.

The Development Fund's goal is $3,200,000. Combined with this, for purposes of simplifying campaign procedures, was the $600,000 goal of the United Unitarian Appeal, and part of the in-church campaign gifts are credited to UUA.

The Development Fund, from which significant denominational services have already been aided, is the largest such effort in Unitarian history, Mr. Brundage said.

On the eve of consolidation with The Universalist Church of America, the UDF seeks to strengthen the timbers of the Unitarian house in preparation for liberal religion's enlarged opportunities. Among the denominational services which have been and will be supported are the ministry, religious education, extension services, loan funds, college campus programs, liberal religion overseas, information services, and studies of religion and science.

Universalist Church Joins Congregational Fellowship

The Four Corners Community Church, Cumberland, Rhode Island, formerly a member of The Universalist Church of America, has affiliated with the Rhode Island Congregational Conference.

Dissatisfaction with the approaching merger of the Unitarian and Universalist denominations and a belief that the theological views of the church would be better served in Congregationalism were reported as reasons for the transfer.

The Cumberland church is the first member of either the Unitarian or Universalist denominations to change affiliation since merger was voted last May.

The church last fall voted to withdraw from The Universalist Church of America and the Universalist Church of Rhode Island and to apply for affiliation with the Congregational conference. The conference unanimously approved its application in January.

The Rev. Alan G. Seabury, minister, resigned as superintendent of the Universalist Church of Rhode Island and will continue to serve the church.

UNITARIAN UNIVERSALIST MEETINGS INCLUDE SEVEN SPEAKERS AND BOSTON POPS CONCERT

Seven major speakers as well as "An Evening at the Pops" are scheduled for delegates to the organizing meeting of the Unitarian Universalist Association, May 10-15, in Boston.

Leading the list of featured speakers is Dr. Abram L. Sachar, president of Brandeis University, who will deliver the keynote address on "The Future of Liberal Values."

Dr. Sachar will speak Thursday, May 11, at 8:30 p.m. in the Hotel Bradford, conference center.

The Alliance of Unitarian Women and the Association of Universalist Women will join May 10 in sponsoring a concert at Symphony Hall by the Boston Pops Orchestra, Arthur Fiedler conducting.

Earlier that day the women's organizations will hold a joint luncheon. Dr. Lawrence K. Frank, author of numerous books and articles on mental health and psychology, is scheduled as speaker.

The Unitarian Historical Society and the Universalist Historical Society will hold a joint meeting Monday, May 15 at 9 a.m. Dr. Erwin R. Goodenough, professor of the history of religion at Yale University, is scheduled to address the meeting on "The Liberals' Treatment of the Greek Elements in Christianity."

The Rev. Robert L. Zoerheide, minister of the Unitarian Congregational Society, Syracuse, New York, will speak on "America's Fourth Faith" at the Berry Street Conference of Unitarian Ministers, also meeting Monday.

Dr. C. Hartshorne, professor of philosophy at Emory University, Georgia, is scheduled to address the Colloquium on God and the Modern World Monday afternoon at the First Church in Boston.

Also scheduled for Monday is the Colloquium on the Nature of Man. Dr. James Luther Adams, Unitarian professor at Harvard Divinity School, will address the Colloquium on "Human Nature and the Nature of History."

Scheduled speaker at a supper meeting of the Unitarian Christian Fellowship Monday at the Old South Church is Dr. Douglas V. Steere, professor of philosophy at Haverford College, Haverford, Pennsylvania. Dr. Steere will speak on "Creative Encounter of the World Religions."

Dr. Linus Pauling, Nobel Prize winning chemist, will address the annual dinner meeting of the Liberal Religious Peace Fellowship on "Proposals for Peace: How Can the United States Take the Initiative in World Disarmament?" The dinner is scheduled Monday at the Hotel Bradford.

Concluding event of the week will be "An Evening with the Unitarian Service Committee."

Dr. Abram L. Sachar

AUA Appoints Delegates For Swiss IARF Congress

Six official delegates of the American Unitarian Association to the triennial congress of the International Association for Liberal Christianity and Religious Freedom (IARF) scheduled August 8-13 in Davos, Switzerland, have been appointed by the AUA Board of Directors.

In addition, the Rev. Edward A. Cahill, director of the AUA Department of World Churches, told the board that "we hope we shall have a large and representative delegation from the United States."

The official delegates are Dr. Dana McLean Greeley, Percival F. Brundage, the Rev. Arthur H. Tripp, the Rev. Ralph N. Helverson, Miss Helen C. Robertson, and Mrs. Ted Perry. Mrs. Perry, of Montreal, Quebec, will represent Canadian Unitarians.

Dr. Greeley Delivers Lowell Lecture Series

The annual series of six "Lowell lectures" on current topics in theology, sponsored by the Lowell Institute, will be delivered in the spring by Dr. Dana McLean Greeley, president of the American Unitarian Association, at King's Chapel, Boston.

The series is titled "The Free Church in a Changing World." Titles and dates:

"The Church and Society," April 3; "The Church and Its Leadership," April 6; "Theology and the Frontiers of Learning," April 10; "Liberal Religion and Education," April 13; "Religion and the Arts," April 17; "Ethics and Social Action," April 20; and "World Religion," April 24.

Consolidation Report Published March 1 for Church Discussion

Numerous discussions on denominational organization were scheduled for Unitarians across the continent as the final report of study committees on consolidation of the American Unitarian Association and The Universalist Church of America was published March 1.

The composite report summarized the considerations of four committees appointed last May to study mode of organization, fund raising, regions, and the ministry, and presented their recommendations for administrative structure of the new Unitarian Universalist Association.

A fifth committee, on nominations, presented its final report in January.

Churches and fellowships were asked to study the report in preparation for its consideration by the organizing meeting of the Unitarian Universalist Association, May 10-15, in Boston.

If approved, the report will be sent to the Board of Trustees of the new association and will serve as a basis for the board's organization of the association.

The final report of the various committees was prepared under the general direction of the Co-ordinating Committee on Consolidation, the Rev. Raymond C. Hopkins, chairman.

Chairmen of the four committees and members of the co-ordinating committee met in late January to reconcile their separate reports and approve a final version for submission to the churches and fellowships.

First Fellowships Form In Maine, New Brunswick

The Unitarian fellowship movement took a new tack in January and sailed down east to Maine and New Brunswick.

For the first time in the history of the movement, fellowships from these two areas were admitted to the American Unitarian Association.

The new societies are The Unitarian Fellowship of Fredericton, N. B.; The St. John Unitarian Fellowship, St. John, N. B.; and The Unitarian Fellowship of Lincoln County, Bristol, Me.

Other fellowships admitted by the AUA Board of Directors are the Unitarian Fellowship of Marianna, Fla.; the Thomas Jefferson Unitarian Church, Louisville, Ky.; The Unitarian Fellowship of Cape Girardeau, Mo.; The Unitarian Fellowship of Warrensburg, Mo.; and The Unitarian Fellowship of Bradford, Pa.

Churches admitted at the same meeting are the River Road Unitarian Church, Chevy Chase, Md.; The Emerson Unitarian Church of Houston, Tex.; and the Community Unitarian Church, Kennewick, Wash.

RESOLUTIONS FOR ORGANIZING MEETING OF THE UNITARIAN UNIVERSALIST ASSOCIATION 1961

Eighty-three resolutions were submitted to the Business Committee ninety or more days prior to the Organizing Meeting. The Committee has chosen the fifteen resolutions which in its judgment are most significant and of greatest interest to the parishes. This selection does not constitute an endorsement of the subject matter nor does rejection indicate disapproval. Several resolutions were combined in the interests of clarity, brevity, and force.

The churches and fellowships participating in the Parish Poll must report to the Business Committee on or before March 27 their choice of the eight resolutions to be submitted to the Organizing Meeting of the Association. Respectfully submitted, The Business Committee: Rev. Ross Allen Weston, Chairman; Rev. Ida M. Folsom, Secretary; Edward W. Hopkins, Rev. Walter Royal Jones, Rev. Deane Starr, Paul Waldron, Jack M. Lynes, Mrs. George W. Pieksen, H. Malcolm Priest, Rev. Arnold F. Westwood, ex officio, *Mrs. J. Robert Reynolds,* ex officio.

NATIONAL

1. Migratory Workers

WHEREAS: Migratory workers are the most disadvantaged group in our population with below-minimum wages, sub-standard health and housing, and restricted opportunities for their children; and

WHEREAS: Protections of social legislation established for the benefit of industrial workers are non-existent for migratory workers, and such non-existence constitutes special discrimination against the agricultural worker and his family;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association send letters to the Secretary of Labor and to the President's Committee on Migratory Labor, urging them to recommend to Congress passage and vigorous enforcement of legislation which will accomplish the following:

(a) Extend to all migrants the same protection and standards currently recognized as necessary in Puerto Rican and Mexican National contracts.
(b) Restrict the facilities of the Federal-State Employment System to growers whose wages, housing and working conditions meet minimum standards.
(c) Provide for federal registration of crew leaders and loans to growers for approved housing for migrants.
(d) Extend provisions of the Fair Labor Standards Act to include farm workers, and revise child labor laws to include protection outside as well as during school hours.
(e) Revise the Labor Management Relations Act to include the right of farm workers to organize and bargain collectively.
(f) Develop state programs to provide adequate education and child care for migrant children.
(g) Extend the Unemployment Compensation Act to cover farm workers.
(h) Tighten Interstate Commerce Commission regulations affecting the transportation of migrants to prevent the use of defective and unsafe vehicles.

Submitted by the Community Church of New York and revised by the Business Committee. Similar resolutions submitted by petition by members of First Unitarian Congregational Society in Brooklyn, New York; by petition by members of All Souls' Church, Washington, D. C.; by petition by members of First Unitarian Society of San Francisco, California; and by petition by members of First Unitarian Congregational Society of Hartford, Connecticut.

2. Mental Health

WHEREAS: Every second hospital bed in the United States is occupied by a mentally ill person with most public mental hospitals caring for 1,000 to 14,000 patients; and

WHEREAS: Less than $4.50 per day is spent for each mentally ill person compared with the average of $28.00 per day per patient in general hospitals; and

WHEREAS: Medical knowledge has developed to the degree that most of the mentally ill could, with proper individual care, be returned to live useful lives in society;

THEREFORE BE IT RESOLVED: That the churches and fellowships of the Unitarian Universalist Association study their own communities to determine whether facilities and budgets are adequate for the care of mental patients within their own communities, such facilities to include psychiatric units in general hospitals, "half way houses" for discharged mental patients, vocational and counseling services, and special classes in the public school system for emotionally disturbed and mentally retarded children;

BE IT ALSO RESOLVED: That member churches and fellowships strive to inform themselves in this field in order to give compassionate understanding towards the mentally ill as family, friends, or employers and to assist through direct volunteer service in appropriate places; and

BE IT FURTHER RESOLVED: That Unitarians and Universalists accept positions of leadership in their communities where they can influence public opinion and government agencies so that the financial and medical needs of the mentally ill may be met.

Submitted by petition by members of the All Souls' Church, Washington, D. C., and revised by the Business Committee.

3. Capital Punishment

WHEREAS: Respect for the value of every human life must be incorporated into our laws if it is to be observed by our people; and

WHEREAS: Modern justice should concern itself with rehabilitation, not retribution; and

WHEREAS: It has not been proved that fear of capital punishment is a deterrent to crime; and

WHEREAS: Human judgments are not infallible, and no penalty should be used which cannot be revoked in case of error; and

WHEREAS: Capital punishment has not been used impartially among all economic and racial groups in America;

THEREFORE BE IT RESOLVED: The Unitarian Universalist Association urges its churches and fellowships in the United States and Canada to exert all reasonable efforts towards the elimination of capital punishment.

Revised by the Business Committee to combine resolutions submitted by the Unitarian Fellowship of Bloomington, Indiana; Boise Unitarian Fellowship, Boise, Idaho; by petition by members of the First Unitarian Society of San Francisco, California; and by petition by members of the First Unitarian Church of San Diego, California.

4. Public School Integration

WHEREAS: Denial of equal opportunities for education on account of race or color continues to be widespread seven years after the Supreme Court's unanimous declaration that the Constitution forbids it; and

WHEREAS: Such disregard for the supreme law of the land presents a moral crisis no less than that resulting from the violation of human rights involved;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association call upon the President of the United States to make public statements and take other appropriate action in his discretion to clarify the moral issues and to enlist active public support for their resolution by prompt integration of the public schools at all levels.

Submitted by petition by members of the First Unitarian Church of San Diego, California, and revised by the Business Committee. Similar resolutions submitted by petition by members of the First Unitarian Church of St. Louis and Eliot Unitarian Chapel of Kirkwood, Missouri, and by petition by members of All Souls' Church, Washington, D. C.

5. Federal Aid to Public Education

WHEREAS: All students in public schools should have the opportunity for a public education which will provide the means for fullest educational growth within their capacity; and

WHEREAS: Our society is mobile and the course of a student's public education may be the responsibility of several local and state governments in turn; and

WHEREAS: A result of such mobility is that an education gained in one section is often applied in another;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association supports the principle that the responsibility for the public education of students should be shared by the Federal Government and urges that assistance be given as needed to equalize the opportunities of public education;

THEREFORE BE IT FURTHER RESOLVED: That the Unitarian Universalist Association call upon its churches and fellowships to take all possible steps to imple-

ment this resolution and report such steps to its members.

Submitted by petition by members of the First Unitarian Church of St. Louis and Eliot Unitarian Chapel of Kirkwood, Missouri, and revised by the Business Committee.

6. Freedom of Residence

BE IT RESOLVED: That the Unitarian Universalist Association urges the President of the United States to promulgate an Executive Order prohibiting discrimination in Federal Housing and Urban Renewal programs and establishing a committee to develop a program of implementation of the same.

BE IT FURTHER RESOLVED: That the Unitarian Universalist Association urges its churches and fellowships to:

1. Call upon their individual members to make all housing, urban and suburban, new or old, which they control as owners, dealers, brokers, builders, or mortgagors available to any qualified person, without regard to race, color, creed or national origin.
2. Call upon all real estate dealers, brokers, and mortgagors to do the same.
3. Request their city and state legislators to repeal all existing laws requiring racial segregation and to urge the adoption of local and state laws prohibiting discrimination in housing.
4. Stimulate, encourage, and participate in educational programs, meetings, and other activities sponsored by both governmental and voluntary agencies and designed to promote equality of opportunity in housing.

Submitted by the Community Church of New York and revised by the Business Committee. Similar resolution submitted by the Unitarian Fellowship of Bloomington, Indiana.

7. Abolition of the House Un-American Activities Committee and the Senate Internal Security Sub-Committee

WHEREAS: The House Un-American Activities Committee and the Senate Internal Security Sub-Committee have failed to accomplish the purposes for which they were established; and

WHEREAS: Over the years of their existence, the effect of these committees has too often been only to harass people who held unpopular opinions; and

WHEREAS: The cause of National Security has been used by these committees as an excuse to call into question long-standing individual freedoms granted under the Constitution of the United States;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association

1. Request the President of the United States to recommend to the Congress the abolition of these two committees and
2. Urge all Unitarians and Universalists to call upon their representatives in the Senate and House of Representatives to vote against further appropriations for these committees.

Submitted by petition by members of the First Unitarian Congregational Society of Hartford, Connecticut, and revised by the Business Committee. Similar resolutions submitted by petition by members of the First Unitarian Church of Los Angeles, California, and by petition by members of the First Unitarian Church of St. Louis and Eliot Unitarian Chapel of Kirkwood, Missouri.

8. Immigration

WHEREAS: Our present immigration policy contradicts the founding principles of our nation and is out of step with our national needs and international responsibilities;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association:

1. Calls upon the President of the United States to use the influence of his office in the interest of a more liberalized immigration law.
2. Send telegrams to the House and Senate Judiciary Committees and to the House Rules Committee urging Congress to adopt an immigration law which accomplishes the following:

(a) Update United States immigration quotas, now based on the 1920 census, to at least the 1950 census.
(b) Arrange for a congressional study of the feasibility of abolishing the national origins quota system and replacing it with a more equitable method of regulating the inflow of immigrants.
(c) Redistribute unused annual quotas for use to quota-poor countries.
(d) Permit annual entry up to 60,000 refugees on an extra quota basis.
(e) Reunite immediate members of families now separated by U. S. quota restrictions.
(f) Repeal provisions of the McCarran-Walter Act which make mandatory the deportation of immigrants solely because of their political beliefs.

Submitted by the Community Church of New York and revised by the Business Committee. Similar resolution submitted by petition by members of the First Unitarian Church of Los Angeles, California.

9. National Peace Agency

WHEREAS: The Congress of the United States failed in 1960 to act upon proposed legislation to establish a National Peace Agency; and

WHEREAS: No agency of the federal government at present has the clear responsibility to determine by investigation and research the causes of war and the best means of achieving peace;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association urge the Congress to establish a National Peace Agency;

BE IT FURTHER RESOLVED: That a permanent office of Secretary of Peace of cabinet rank be established;

BE IT FURTHER RESOLVED: That a copy of this resolution be sent to President Kennedy.

Revised by the Business Committee to combine resolutions submitted by the Unitarian Fellowship of Durham, New Hampshire, and the Second Universalist Church of Weymouth, Massachusetts.

10. Youth Peace Corps

WHEREAS: Every concrete action which furthers peace and understanding among people of different nations is vitally important at this time; and

WHEREAS: There is widespread need over the world for constructive work in helping to improve living conditions of less fortunate peoples; and

WHEREAS: Many American young people wish to contribute toward serving mankind and their nation through means more constructive than peacetime military service;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association urges Congress:

1. To establish a Youth Peace Corps which qualified American young men and women can join for a stated term of service to do constructive work in underdeveloped areas; and
2. To accept a stated term of service in this work force as a satisfactory substitute for peacetime military service under the draft law.

Submitted by petition by members of the Tennessee Valley Unitarian Church of Knoxville, Tennessee, and revised by the Business Committee.

INTERNATIONAL

11. World Federation Through U.N.

WHEREAS: The United Nations has continually commanded our hope and support as the instrument of co-operation for the peoples of the world in their quest for a peaceful and free order; and

WHEREAS: The likelihood of war in a federation of states is considerably reduced, and the likelihood of co-operation and co-existence in a federation is considerably enhanced;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association goes on record as favoring a federation of all nations; and

BE IT FURTHER RESOLVED: That the Unitarian Universalist Association urges that the United Nations assume the federating process and that the United Nations charter be revised to permit the Federation to become a truly supranational government, with executive, legislative, judiciary, and law-enforcement powers, with the consequent loss of these powers by nations insofar as these nations deal individually with each other.

Revised by the Business Committee to combine resolutions submitted by petition by members of the Unitarian Fellowship of Durham, New Hampshire, and by petition by members of the Universalist Church of Stamford, Connecticut.

12. Connolly Reservation

WHEREAS: It is imperative that the rule of law in international relations shall replace the rule of force; and

WHEREAS: The expanded use of the International Court of Justice is vital to the establishment of such rule of law; and

WHEREAS: The Connally Reservation, by which the United States has reserved to itself the right to determine what issues are domestic and therefore outside the jurisdic-

KING'S CHAPEL (1686) Corner Tremont and School Sts. Dr. Joseph Barth, Minister; Daniel Pinkham, Director of Music. Sunday Service, 11 A.M. Lenten Weekday Services, Mon. through Fri., 12 Noon.

Your Book
Beautifully Printed and Bound
THE HUNTER PRESS
MILFORD, NEW HAMPSHIRE

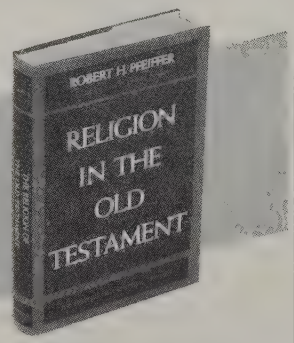
The Theological School of St. Lawrence University

Prepares men and women for Leadership in the Liberal Churches

A three year graduate program leading to the B.D. Degree
Small Classes
Close Faculty Contact
Fine Student Fellowship
Practical Experience
SCHOLARSHIPS AVAILABLE
Professional certification in Religious Education

WRITE FOR INFORMATION TO:
MAX A. KAPP, *Dean*
The Theological School
Canton, N.Y.

The History of a Spiritual Triumph



by ROBERT H. PFEIFFER
edited by Charles C. Forman

How provincial Israelite tribes produced great international religions. "The essential statement of Pfeiffer's mature understanding of the history and significance of Israel's faith, put together at the end of a life marked by heroic dedication to Old Testament scholarship. It will quickly and deservedly take its place alongside his INTRODUCTION TO THE OLD TESTAMENT and his HISTORY OF NEW TESTAMENT TIMES as a standard handbook." — FRANK MOORE CROSS, Harvard University.

$6.00 at all bookstores
HARPER & BROTHERS, N.Y. 16

Resolutions

(Continued from page 27)

tion of the Court, has severely limited the usefulness of the Court; and

WHEREAS: We desire that the United States take the lead in promoting the rule of law in world affairs;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association urges the Congress of the United States to amend its declaration accepting the compulsory jurisdiction of the International Court of Justice to omit therefrom the limitation imposed by the Connally Amendment.

Submitted by petition by members of the Universalist Unitarian Church of Greater Lansing, Michigan, and revised by the Business Committee.

13. Disarmament and Test Ban Treaty

WHEREAS: The settlement of international conflicts by war is now impossible and the prolongation of present tensions threatens mankind with annihilation by accident; and

WHEREAS: The testing of nuclear weapons afflicts mankind with disease and early death, and future generations with hereditary defects; and

WHEREAS: The continued production of armaments diverts energy and wealth from present human needs and postpones the rich future now within Man's grasp;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association urges, as an initial step toward controlled total disarmament, that the United States Government proceed with sincere, conscientious and continuing negotiations for a nuclear test ban treaty.

Submitted by the Second Universalist Church of Weymouth, Massachusetts, and revised by the Business Committee. Similar resolutions submitted by petition by members of the First Unitarian Society of San Francisco, California; the Community Church of New York; by petition by members of the First Unitarian Church of St. Louis and Eliot Unitarian Chapel of Kirkwood, Missouri; and by petition by members of the First Unitarian Church of San Diego, California.

UNITARIANS TO EUROPE

Summer 1961

A seven week trip through England, Scotland, and Scandinavia to Switzerland where we attend the International Congress for Liberal Christianity and Religious Freedom. We leave June 29 on the S.S. Empress of Britain, (a new boat, 25,000 tons) from Montreal. We return by DC8 Jet on August 19 nonstop to Boston. First Class hotels, breakfast, dinner included. Tour includes Shakespeare play at Stratford-on-Avon, a symphony in the Tivoli Gardens, My Fair Lady in London, theatre in Paris. We visit Unitarians in each country. Tour limited to 20 persons. For details write for brochure. Tour leader is the Rev. Ralph N. Helverson, minister of First Church, Unitarian, 3 Church Street, Cambridge 38, Mass. Tour price $1475.

14. Recognition of the People's Republic of China

WHEREAS: The Government of the People's Republic of China has been in effective control of the mainland of China for over eleven years; and

WHEREAS: There cannot be an effective world organization without the participation of the largest nation in the world; and

WHEREAS: Disarmament negotiations can be neither realistic nor effective without the inclusion of the People's Republic of China;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association urges the Governments of Canada and the United States to recognize the People's Republic of China and to work for its admission to the United Nations.

Submitted by the Unitarian Church of Edmonton, Alberta, Canada. Similar resolution submitted by petition by members of League for Social Action, First Unitarian Universalist Church of Detroit, Michigan.

15. Africa

WHEREAS: 1960 was the "Year of Africa" in that 17 new states became independent, 14 of which were admitted to the United Nations; and

WHEREAS: In other areas of Africa, notably Algeria, S.W. Africa, the Rhodesias, Mozambique and Angola, Africans are denied self-government and other basic human rights; and

WHEREAS: The newly-independent African states are greatly in need of technical and economic assistance;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association urges:

1. That the governments of Canada and the United States tender substantial technical and economic assistance to the newly-independent African nations, to be channeled through the United Nations, and
2. That unrelenting pressure be applied to these governments to press for the political and economic freedom of those areas under colonial rule, and
3. That the newly-freed peoples of Africa, both as individuals and as nations, be accorded esteem and courtesy commensurate with the vital rôle they are playing in international affairs, and
4. That copies of this resolution be forwarded to the appropriate government officials of the United States and Canada.

Submitted by the Community Church of New York and revised by the Business Committee.

Universalists Sponsor Six German Work Camps

Six voluntary work projects in Germany are planned this summer for American youth by the Universalist Service Committee. The projects vary from assisting refugees to working in children's camps.

Participants will leave New York by plane June 18-20. They will return during the first week of September. Participants will be at the projects forty days, including a week-long study seminar in West Berlin, and may devote the balance of the summer to individual travel.

The work projects are at the Stukenbrock Refugee Center, a settlement of two thousand persons near Bielefeld; the Waldbroel Refugee Camp near Bonn; *Jugendwerk Druhwald,* a school for emotionally disturbed boys near Hamburg; the Nordalb Tent Camp near Stuttgart; the Black Forest Tent Camp near St. George; and Museberg, a home for unwed refugee mothers near Stuttgart.

Further information may be obtained from the Universalist Service Committee, 16 Beacon Street, Boston 8.

ROBERT STEWART STEVEN

Robert Stewart Steven was born at Clinton, Massachusetts, in January, 1894, and died at Providence, Rhode Island, December 13, 1960. Ordained in 1928, he entered our ministry at a mature age after receiving his training at Tufts College and Tufts College School of Religion.

All of the churches which Bob Steven served were modest in size, but the length of his ministry at each was substantial. He evidently was never in a hurry to move on to a larger church, but preferred to do his job with competence and devotion wherever he was. Hudson and Westboro, Massachusetts, and the Bell Street Chapel in Providence should all be proud of the ministry which he gave to them.

In the years I knew Bob Steven he always appeared frail of body. Yet there was never any question of the vigor of his mind. His mind was an inquiring one and always stood for the highest intellectual honesty. Bob loved common things and drew strength from them. His sympathies were to the common man and his plight, his emotional attachment to the singing beauties of life which men produced in their daily drudgery and the simple activities of leisure. Bob could always smile easily and had a wit which could cut deeply and tellingly. In all, there was absolutely no ostentation to this man.

He married Margaret L. Smith in 1927, and they were the parents of four children.

Those of us who knew Robert Steven regret the fact that we did not know him even better. Deeply sensitive, filled with humor and the love of life, fighter for a multitude of causes, friend of many — Bob was a liberal in both word and deed.

J. M. H.

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. Jack Mendelsohn, Minister. Sunday Morning Service, 11:00 A.M.; Church School, 10:15 A.M.; High School Age Group, 2:30 P.M.; College Age, 1:15 P.M.; Young Adults, 6:00 P.M.; Regular Tuesday Program: Chapel Services, 6:00 P.M.; Community Supper, 6:45 P.M.; Public Forum, 8:00 P.M.

VACATIONS?

UNITARIAN HOUSE

Situated on the grounds of well-known Chautauqua Institution, Chautauqua, N.Y., an excellent place to stay while enjoying the music, lectures, plays, courses, and quiet restfulness of Chautauqua, July 8-August 20.

$2.00 a night, per person.

For information and reservation write:
REV. HORACE E. COLPITTS
117 North Fourth Avenue
HIGHLAND PARK, NEW JERSEY

HVMANIST BOOK CLVB

- Want quantity? Send $10. We'll mail you 25 books, perfectly good ones except for mutilated or missing jackets. Help the vanity presses, impress your neighbors, fill up your bookshelves.
- Want quality? Then try these:

Brown, Norman O.
Life Against Death, the Psychoanalytical Meaning of History (6.50) $4.95

Ellis, Albert
Art and Science of Love (7.95) 7.15
Sex Without Guilt (4.95) 4.45

Fromm, Erich
Psychoanalysis and Religion (paper) ..... .95

Lamont, Corliss
Philosophy of Humanism (paper) 1.30

McLoughlin, Emmett
American Culture and Catholic Schools (4.95). 4.45

Potter, Charles Francis
Lost Years of Jesus Revealed (paper) ..... .50

Powell, Theodore
School Bus Law, a Case Study in Education Religion, and Politics (5.00) 4.50

Seldes, George
Great Quotations (15.00) 13.50

White, A. D.
History of Warfare of Science with Theology (paper — 2 volumes) 3.30

Thine,

Lucretius

XXVII Millport Ave. • New Canaan, Conn.

STARR KING SCHOOL
for the Ministry

★

The Unitarian training center in the Pacific Region

★

A pioneer graduate program: continuous on-the-job in-service training in partnership with our churches and fellowships, integrated with the academic curriculum.

Summer courses, special emphasis on religious education leadership, courses available at neighboring seminaries and universities.

★

Write: DEAN JOSIAH R. BARTLETT
2441 LeConte Avenue, Berkeley 9, California

National

WORLD'S LARGEST RELIGIOUS GOODS DEPARTMENT STORE

for Clergy, Choir and Church

WE REPRESENT EIGHT OF THE WORLD'S LARGEST MANUFACTURERS OF ALTAR APPOINTMENTS AND COMMUNION WARE

National • Sudbury
International Silver
Gorham Silver
Rostand Brass
Revell-Ware
Kensington
St. Louis Silversmiths

CHURCH FURNITURE AND PEWS
•
PARAMENTS
Ready Made
Custom Made
Do-it-yourself

National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

$1.75

The Messengers of Peace

by William Stanley Parker

A Christmas Allegory based on a sermon by Rev. Edward Cummings Patriotism and Religion. The two principal causes of Peace and War.

"A very impressive book and beautifully written."
JOSEPH CLARK CREW,
Former Ambassador to Japan

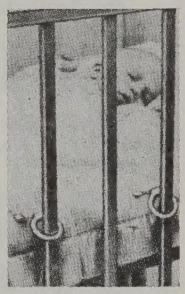
"This little allegory demands admiration both for the solid substance of its thought, and for the literary beauty and ingenuity with which it is presented."
REV. CHARLES E. PARK, D.D.

Order through your local bookseller or direct from

THE CHRISTOPHER PUB. HOUSE
1140 COLUMBUS AVENUE, BOSTON, MASS.

Hotel Bellevue
On Beacon Hill, Boston
Next to State House
Single Rooms with Bath, $7.50 up

FLOATIES
No more chance of baby catching cold while sleeping because he's kicked the covers off — not with Floaties. Floaties keep baby covered while he twists and turns. Blankets ride up and down giving your child freedom of movement.
(Set of Six) $1.00
PARENTS' BARGAIN CLUB
2434
Heathermoor Rd.
BIRMINGHAM 13, ALABAMA



CHILDREN'S DAY!
Not too early
to plan for it.
Later some prices
may be a bit more expensive.
Place your order soon!

MASSACHUSETTS BIBLE SOCIETY
41 Bromfield Street
Boston 8, Mass.

"MAKE YOUR WILL!" Two approved Will Forms and simple "Instructions Guide", $1.00. National Forms, Box 48313TR, Los Angeles 48, Calif.

Woodside Cottages
217 PROSPECT STREET
FRAMINGHAM CENTRE, MASS.
A long established home for the treatment and care of the aged and chronically ill. Superior accommodations tastefully appointed. Private rooms only. No committed cases. Under same management since the turn of the century.
ARTHUR H. WARD, M.D.,
Medical Director

The CAMBRIDGE SCHOOL of WESTON
M. Alolphus Cheek, Jr., Headmaster
This coeducational progressive college preparatory school seeks to make both life and learning a creative process. Inter-racial, Inter-cultural, Non-sectarian. Stimulates constructive effort. Graduates in 45 colleges. Music, art, dramatics, shop. Self-government emphasis. Team and individual sports including skiing. One hundred forty-acre country campus 10 miles west of Boston. Grades: Boarding 9-12; Day 7-12. *For catalog address:*
Registrar, Weston 93, Mass.

Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Church Furniture ☐ Fabrics
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles ☐ Robes
☐ Folding Chairs and Tables
☐ Sterling and Brass Altar Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, *Van Bergen, from Holland*
☐ Bulletin Boards
Check above items in which you are interested and write for FREE catalog.
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

AUA Helps Seek Minister For Capetown Unitarians

Procedures have been set up for co-operation among American, British, and South African Unitarians in seeking a ministerial candidate who would be willing to serve the Unitarian church in Capetown, Union of South Africa.

The Rev. Edward A. Cahill, director of the Department of World Churches of the American Unitarian Association, made that report to the January meeting of the AUA Board of Directors in Boston.

The board last October voted to appropriate $2,000 from the Unitarian Development Fund earmarked for the Department of World Churches to "carry out the Capetown project for the current year with the intent of continuing the project for . . . five years." The vote stipulated that the selection of the minister be made irrespective of race or national origin.

The "Capetown project" was proposed by the Rev. Jack Mendelsohn, Boston, after he traveled last summer in Africa as a *Register* correspondent. Recommending it to the board, the World Churches Committee estimated it would cost $2,000 a year for a five-year period. It envisaged co-operation with the British General Assembly of Unitarian and Free Christian Churches and the Capetown church in subsidizing minister in Capetown. It also foresaw that he would do extension work in Johannesburg and Durban.

• The Rev. Heinz Rettig, part-time minister of the Unitarian Fellowship in Paradise Valley, Las Vegas, Nevada, has been appointed executive director, National Conference of Christians and Jews, for southern Nevada.

MEADVILLE THEOLOGICAL SCHOOL AND LOMBARD COLLEGE
affiliated with The University of Chicago
For the prospective liberal minister who wants a graduate school education in the University, while living in an independent denominational (Unitarian-Universalist) seminary.
The B.D. program has three parts: extensive general education in religion; advanced specialized study in a particular discipline; a year of internship in a ministry.
M.A. and Ph.D. programs are also offered.
For information about courses of study, costs, financial aid, housing, etc., write
PRESIDENT MALCOLM R. SUTHERLAND
5701 S. Woodlawn Avenue • Chicago 37, Illinois

HAVE YOU OUTGROWN
gods • saviors supernaturalism?
IS ALL YOUR CONCERN
for people?
Then welcome to the ranks of
HUMANISTS!
We cordially invite you to join the
AMERICAN HUMANIST ASSOCIATION
Local chapters — Publications
Give yourself a worth-while gift.
Send $1 for special 3 month trial membership (or $5 for full year) to:
AMERICAN HUMANIST ASSOCIATION, Dep't U
YELLOW SPRINGS, OHIO

Frankly Speaking

For the next three months I will not write "Frankly Speaking." This does not mean that as your president I no longer have the desire to share with you the hopes, concerns, and dreams of our religious movement. Rather it means that as one of two candidates for the presidency of the Unitarian Universalist Association, I would do nothing that might be construed as an abuse of your trust. It would not be easy to separate my statements as the author of "Frankly Speaking" from what some would term "political campaigning."

I will, of course, continue to speak frankly as I meet the commitments of the Unitarian presidency, but I will not use the privileges of my office to further my campaign. To leave no doubt in the minds of the reasonable, I will limit myself to the pages in this magazine which are specifically offered to the two candidates. DANA M. GREELEY

OFFICIAL NOTICE

Call for the Organizing Meeting of Unitarian Universalist Association

Notice is hereby given that on Thursday, May 11. 1961, at 2:30 o'clock P.M. in the Hotel Bradford, Boston, Massachusetts, a meeting of the First Delegates of Unitarian Universalist Association will be held.

The following business will be transacted:

1. The meeting shall be called to order by a person jointly designated by the President of American Unitarian Association and the General Superintendent of The Universalist Church of America and that person shall preside during the choice of a secretary of the meeting and a presiding officer of the meeting.

2. Adoption of Rules of Procedure.

3. To see if the meeting will adopt the Constitution and By-laws, including a temporary Article XI of the Constitution and a temporary Article XII of the By-laws, in the form and text as set forth in the Plan to Consolidate American Unitarian Association and The Universalist Church of America, dated October 31, 1959, as amended in May 1960 by American Unitarian Association and The Universalist Church of America.

4. To elect by ballot a Moderator, a President, two Vice Presidents, a Secretary, a Treasurer and a Board of Trustees of Unitarian Universalist Association, to take office at the final adjournment of the meeting.

5. To elect by ballot members of the following Standing Committees:

Nominating Committee
Program Committee
Business Committee
Commission on Appraisal

to take office at the final adjournment of the meeting.

6. To hear the report of the Co-ordinating Committee on Consolidation which will include reports of the five Interim Study Committees on Consolidation: namely,

Committee No. 1 on Arrangements for Nominations and Elections
Committee No. 2 on Mode of Organization
Committee No. 3 on Fund Raising
Committee No. 4 on Regions
Committee No. 5 on the Ministry

and to take action thereon.

7. To act on any items of business submitted to the meeting by the Board of Directors of American Unitarian Association or the Board of Trustees of The Universalist Church of America.

8. To transact all items of business which counsel for either American Unitarian Association or The Universalist Church of America shall in this Call or at said meeting certify as being necessary to complete the organization of Unitarian Universalist Association.

9. To consider and take action on General Resolutions (as the term is defined in the proposed By-laws of Unitarian Universalist Association), provided as to each such resolution that it is admitted to the floor by the affirmative vote of not less than two-thirds of the Delegates present and voting.

By virtue of the provisions of Temporary Article XII of the By-laws of Unitarian Universalist Association, no matters other than those set forth in this Call or added to the Agenda as provided in said Article XII may be considered.

This notice of the Organizing Meeting is issued by joint action of the Board of Directors of American Unitarian Association and the Board of Trustees of The Universalist Church of America and, in compliance with provisions in said Article XII, said Boards direct that copies of this Call be published in *The Unitarian Register* and *The Universalist Leader* as soon as may be, and that copies of this Call be mailed not later than March 1, 1961, to those organizations and persons who respectively would be entitled to receive notice of meetings of American Unitarian Association and The Universalist Church of America if a regular or special meeting of those organizations was called in May 1961.

Issued at Boston, Massachusetts, January 10, 1961.

WALTER DONALD KRING
Secretary, American Unitarian Association
ANNE S. BOWMAN
General Secretary, The Universalist Church of America

We certify that all items in the foregoing Call are necessary to complete the organization of Unitarian Universalist Association, or are required to be included under the provisions of said Article XII.

FRANK B. FREDERICK,
Counsel, American Unitarian Association
WILSON C. PIPER,
Counsel, The Universalist Church of America

CRANE THEOLOGICAL SCHOOL

TUFTS UNIVERSITY

MEDFORD 55, MASS.

A Graduate School training young men and women for the liberal ministry.

Generous financial assistance is available to qualified students.

For information address,
Dean Benjamin B. Hersey

Unitarian Christian Fellowship

This national association of ministers and laymen was born of the free spirit of inquiry and was founded to preserve for modern Unitarianism its historic Christian heritage.

Believing that Christianity is not in creeds but in a way of life based upon love to God and service to man these Unitarian Christians are brethren to all peoples working for tolerance and equity among men.

We earnestly invite all Unitarians sharing these convictions to join our Fellowship and, through their support add to this new stream of vitality in the historic Unitarian church of the free spirit.

Send $3.00 for annual membership which includes subscription to *The Unitarian Christian.*

The Unitarian Christian
102 Mt. Vernon St. - Boston 8, Mass.

Name.....

Address.....

The Library
Starr King School
For The Ministry
2441 LeConte Ave.
Berkeley 4,Calif. 12/62

JUST PUBLISHED

NOTABLE BOOKS *from* Beacon Press

HOSEA BALLOU

The Challenge to Orthodoxy

By Ernest Cassara

This book brings to life one of the most outstanding figures in the religious landscape of nineteenth-century America. Hosea Ballou — rebel, preacher, self-taught theologian — gave voice to the great upsurge of religious liberalism among the humbler people of the country.

Dr. Ernest Cassara here surveys the sources of Ballou's theology, the events that shaped his character, and the impact of Ballou's thought on the religious life of the United States.

$4.95

A New Addition to the Liberal Religion Series:

THREE PROPHETS OF RELIGIOUS LIBERALISM:

CHANNING, EMERSON, PARKER

Introduction by Conrad Wright

(paper) $1.25

INTRODUCTION TO THE PHILOSOPHY OF HISTORY

An Essay on the Limits of Historical Objectivity

By Raymond Aron

This is the long-awaited translation of Raymond Aron's masterwork on the philosophy of history.

What do we know of the past? Does history move according to fixed laws? Can we predict future human development? Is mankind the victim of "historical inevitability"? Professor Aron's book stands as the classic and definitive treatment, from a skeptical and anti-historicist point of view, of these questions — questions that take on meaning far beyond the field of historical methodology. His investigation takes one deep into questions of free will, causality, the nature of time, and the relations between particular and transcendental aspects of history.

$7.50

Also by Raymond Aron

THE CENTURY OF TOTAL WAR

(paper) $1.65

Beacon Press

25 Beacon Street

BOSTON 8, MASSACHUSETTS